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SCUGOG
and Its Environs

BY

REV. F. G. WEIR

STAR PRINT :: :: PORT PERRY, ONTARIO
— 1927 —

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PREFACE

The appearance of Mr. Weir's book—"Scugog and Its Environs" is most timely. In this year of Confederation's Diamond Jubilee there is a general awakening of appreciation of the courage, industry, and tenacity of purpose displayed by the Canadian pioneers.

It is, therefore, most fitting that a faithful and interesting record be made of the achievements of the pioneers of this important centre, which is so typical of all those places where hard labour and a stout heart laid the foundations of the prosperity and freedom we now enjoy.

Mr. Weir has spent much time and has been most painstaking in his research with most happy results. The book is pleasingly readable and reliable.

Samuel Farmer.

Port Perry, Ontario, April, 1927

FOREWORD

The time has come, in Ontario as well as in other parts of Canada, when we find a growing interest in, and appreciation of the story of the pioneers who "through peril, toil and pain," laid the foundations of the fair Dominion that we now behold.

To many now living much of the story lies within the realm of personal experience and for them, too, have those times recalled is as the renewing of old acquaintances. To the younger generation it is all new and strange, and of intense interest. To these, especially, a sympathetic understanding of those days is of vital importance, for no person can adequately estimate the privileges he enjoys unless he have a reverent attitude toward the past, and an appreciation of the part played by the pioneers who blazed trails through virgin forests where we glide along in comfortable autos with cultivated fields on every side.

It is said that "history repeats itself" and in a sense it is true. But the history with which we are dealing, as far as the particular locality is concerned, can never be repeated. The days when people had to walk from the neighborhood of Scugog to Bowmanville, or Whitby and Oshawa, to pay taxes, or attend to ordinary matters of business, the days when great masts were taken from this neighborhood to the "front" by way of the Centre Road are "Days of yore that come no more." Unfortunately a great deal of information regarding those days, has been lost forever, buried in the graves of the pioneers. As I have asked people about one thing and another, they have often said, "If only Mr. so and so were alive he could tell you all about it." There are some still living, however, who remember the days when much of the history in which we are

interested, was made, or at least remember the stories told by the pioneers themselves, but they are fast dropping out, and when they have gone, these valuable sources of information are no longer available. This much at least, I think can be said, that any person with a taste for these things, who undertakes to put together the history of any locality will find fascinating employment in which he will also, no doubt, render a service to the generations following.

The task we have set before us, is, to tell the story of Scugog and its environs. The story is not so complete as it might have been if we could have devoted more time to its preparation, nor is it as well told as it might have been if we had possessed the gifts and graces of the historian. At least information has been brought together from various sources, and if what is here presented serves to create an interest on the part of the coming generation in the subject, and if it helps to bring about a reverent attitude toward the past and the men and women into whose labors we have entered, and if by having those old times recalled we make it possible for the older folk to have the pleasure of renewing old acquaintances, we shall feel that something has been accomplished.

I have thought it advisable, in order to give this story a proper setting to begin with a brief outline of the history of the County of Ontario, in which this Township of Scugog is situated.

My thanks are due to Mr. Farmer, editor of the Port Perry Star, for permission to make use of material in his book "On the Shores of Scugog" and for his helpful suggestions; to Mr. H. Parsons, of the Observer, for permission to use the files of that paper; and to all those who have given the writer the benefit as well as pleasure of personal reminiscences, I would acknowledge also the aid received from "The Historical Atlas" by J. H. Beers & Co.; "The Short Notes of the County of Ontario" by J. E. Farewell, L.L.D., K.C.; and the Archives in the Book Rooms of the United Church.

F. G. WEIR.

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THE COUNTY

Ontario County is a part of what, before the days of British possession, was known as the Toronto Division. In 1788 Lord Dorchester, Capt. General and Governor in Chief of the Province of Quebec—which at that time was said to extend westward without limit—divided the province into a number of districts. The district which included what is now the County of Ontario, was called the Nassau District. The Constitutional Act passed in 1791 divided the Province of Quebec into the two provinces known as Upper and Lower Canada. The Provincial Parliament in 1792 renamed the districts of Upper Canada. This was done at its first meeting which was held at Newark (Niagara). The district formerly known as Naseau now became the Home District. In the same year Governor John Graves Simcoe issued a proclamation that divided Upper Canada into nineteen counties. The county named York included what are at present the three counties of York, Ontario and Peel.

The old County of York was divided into the three counties named, by an Act of Parliament passed in 1851, and which came into force in 1852. But the three counties still continued as one until 1854 when Ontario, to use the words of a certain historical sketch "commenced housekeeping on her own account."

The story of the separation from York is a very interesting one.

The proclamation of separation in 1851 named Whitby as the place for a county town and erected the "Town Reeves and Deputy Reeves of the said County of Ontario into a Provisional Municipal Council." This Provisional Council met for the first time in a frame school house, near St. John's Church at the Bay, on the 3rd day of May, 1852. James Bouchier, Reeve of Georgina, was appointed to pre-

side as chairman, until a Provisional Warden was elected. The honour of being the first Provisional Warden fell to Mr. Joseph Gould, Reeve of Uxbridge.

As the County could not become independent until certain county buildings had been erected, a resolutiion was brought before the Council in favour of appropriating the necessary amount for the erection of the required buildings. Here the fight began, but did not end. It is necessary to observe that several of the Reeves were strongly opposed to separation from York, and of course argued against the appropriations, for, if the resolution was carried, separation would be assured. There followed some warm argument on both sides. The question was put and decided in favour of the appropriations by the casting vote. There were seven yeas and seven nays, but the double vote of Mr. Gould carried the day.

The next meeting of the Council was held on the 10th of May, but there was no quorum, because those opposed to separation had all absented themselves in order to prevent further transaction of business. Thus, it was held, the county was really organized at the previous meeting, that is the 3rd of May, 1852.

But the battle was not over. Meetings were held in various municipalities at which resolutions were passed in some cases condemning the course taken by the Reeve, in others approving.

Outstanding among those who took part in the agitation and contest were first—in order, and perhaps in importance—Peter Perry, who is spoken of as having been a "remarkable man of great shrewdness and sagacity." He is said to have been the prime mover in the agitation for separation. He did not live to see it accomplished, having died in August, 1851.

Another outstanding figure was Mr. Joseph Gould, who was born in Uxbridge in 1808. His personal history is a very interesting one. He struggled earnestly for the independence of his County. Speaking in favour of the appropriations for county buildings he said "We cannot stave off separation indefinitely. It will ultimately come."

Still another prominent figure—one on the other side of the controversy—was Mr. T. N. Gibbs, Reeve of Oshawa, in the first Provisional Council. He opposed separation under the plea that it should be referred to the people for their decision. He thought the people were not ready for the step so he said "why this haste."

At the first meeting of the Provisional Council in 1853 Mr. Gibbs was elected Provisional Warden. On taking his seat he was understood to say that his election to the Wardenship was an indication that his course of opposition was right and approved. The members of the Council resented this. He resigned. The resignation was accepted and James Rowe, Reeve of Whitby, was elected to the chair.

It is said that one stumbling block in the way of separation was the ambition of certain localities to be the County Town. The claimants were Whitby, Brooklin, Manchester, Uxbridge and Oshawa. After the proclamation naming Whitby was made, all but Oshawa dropped out. According the Historical Sketch of 1877 "Oshawa fought as long as there was a hope or chance—but at last accepted the inevitible."

The full story of the struggle, of which this is but a brief outline, is full of interest both as to the matter in dispute, and the spirit displayed. To quote again from the Sketch of 1877, "Looking back now at the proceedings in connection with the organization of the new county, one is amazed at the bitterness of feeling displayed and the tenacity of purpose with which every inch of the ground was fought by both sides. The press teemed with letters full of charges and counter-charges impeaching the motives and actions of individual members; broad sheets filled with earnest appeals, and full of forebodings of future ruin; protests and earnest appeals to the ratepayers against separation were scattered broadcast throughout the county and public meetings and demonstrations held to keep up the excitement."

On Thursday, June 30th, 1853, the corner stone of the County buildings was laid amidst great splendor of procession and ceremony.

The first meeting of the Council of the independent County of Ontario was held in the new Court House on Monday, January 23rd, 1854. The members were the following Reeves and Deputy Reeves: Brock, John H. Thompson and John Hart; Mara and Rama, Thomas McDermott; Pickering, John M. Lumsden and Peter Taylor; Reach and Scugog, Thomas Paxton and Robert Wells; Scott, James K. Vernon; Thorah, Neil McDougall; Uxbridge, Wm. Hamilton; Whitby, John H. Perry and Abraham Farewell; Oshawa, T. N. Gibbs.

Those who opposed the separation most strongly, did so not from opposition to the principle itself but from certain feelings aroused by personal or local interest. They would, no doubt, have voted for the project if they could have had it on "Our terms." At last when they saw that opposition was useless they fell in line and the story has a happy ending. We find Mr. Gibbs voting with Mr. Gould against a resolution by the Reeve of Georgina "That no further action be taken in the construction of the county buildings, that it would be conducive to the interests of the townships to remain in connection with the County of York;" and Mr. Gibbs was elected the first Warden of the now independent County. "All's well that ends well."

But what of Georgina Township? we hear someone ask. Georgina went back to be with her old associates. She applied to the Legislature for a special Act to be re-united to York. The desired legislation was secured and as a result Georgina Township remains a part of York County.

REACH TOWNSHIP

What is now Scugog Township, was, until 1856, divided between the two townships—Cartwright and Reach. The old townline that marked the boundary between these two townships on the Island is easily traced, and a portion of it is still in use. It will be necessary therefore, in order to complete the setting of the story of Scugog, to give a brief survey of the history of Reach. In those early days, before Scugog became a separate municipality, there was no road communication with Cartwright. The business of the Island was done in, or passed through Reach. It will not be necessary, therefore, to say much about Cartwright.

The record here set down is a fragment. Every part of this locality has a history reaching back to the "Beginning." It is a history inscribed in the rocks, hills, and valleys. It is a story of thousands, possibly millions of years of primeval forests, and vast silences before the white man came upon the scene, or the story of these parts began to be written. A little more than a century ago, the country about Scugog Lake was clothed with virgin forest, and the great silences were disturbed only by such sounds as the whoop of the Indian, or the cry of the wild fowl. At that time the native people held practically undisputed sway. The Indian was "Monarch of all he surveyed."

But one day in the year 1821 a white man came with his tools, his skill, and his purposes; and then, after thousands of years of waiting, a new day dawned for this locality. The white man came to have dominion. Gradually, where the forest was, there appeared the "Great Open Spaces," and the silence gave place to the din of industry.

Reach Township was surveyed in 1809 by Major S. Wilmot, and named after Colonel Reach. We have looked over the field notes taken by Major Wilmot when he explored these parts but since our

knowledge of art of surveying is very limited the various signs did not mean much to us. According to Mr. Farewell's historical notes, the first sawmill in the Township was built by Squire Hurd, just west of Borelia, in 1831. The first store was opened by Captain George Leach, an Englishman, in what is said to have been the first frame building in the township. This Mr. Leach was also, it is claimed, the first grain buyer and postmaster. According to the census of 1831, there were 134 persons in Reach. The first white child born in the township was a girl—Lucy Ann Crandell—born in November, 1821. The first male child was Benjamin, her brother.

The first settler in Reach was Reuben Crandell, who came from New York to Prince Edward Island about 1812 and at last in the year 1821 found his way into Upper Canada. Striking into the bush he continued north until he settled on a lot that is now between Prince Albert and Manchester. After ten years there he sold his farm to Sandy Graham who had lately come from Scotland. Mr. Graham's daughter married Peter Christie and the farm was left to them, thus it comes that Mr. Peter Christie is the present possessor of the farm—the scene of the beginning of things in Reach.

It is said that there were many settlers in the northern part of Brock, in Thorah and Mara when Reach was comparatively unoccupied, and this because Governor Simcoe's road—Yonge Street—made it possible for settlers to reach Lake Simcoe and points north, when there was no road north from Whitby or Oshawa to induce them, or make it as convenient for them to come in. It meant much in the making of Reach when the four leading roads were built through the township from south to north, by which the main roads from Lake Ontario through Whitby township were extended through Reach. These roads are as follows:

Reach Road running from Oshawa through Columbus (English Corners); Raglan (once O'Boyle's Corners); Prince Albert (once Dayton's Corners); Borelia (once Crandell's Corners); to the Nonquon River. This road is said to have been laid out by a Mr. Smellie in 1828. The Brock Road running

directly north from Whitby through Ashburn (once Butler's Corners); Utica (McKercher's Corners); Epsom (once Jockey Hill); along the back of the Township. This was surveyed in 1831. The Nonquon road between Oshawa and Port Perry built by a company in 1851. This road is supposed to follow the shortest trail between Lake Ontario and Lake Scugog and to have the easiest grades. The famous plank road from Whitby to Port Perry by way of Manchester, at least what used to be a plank road—deserves little fuller mention.

This road was built by the Government about 1845-46. At that time Peter Perry represented the third riding of York, or what is now South Ontario in the Parliament. He urged the building of this road, and it was because of his persistence, it is claimed, that the road was built. Mr. Farewell in his historical notes says "It was so laid out and built by Government engineers as to secure a good high and dry roadbed with easy grades over the ridges that to this day it requires nothing but an occasional coat of gravel. It is still an object lesson to pathmasters and road builders." About 1856 the road was planked. The planks were three inches thick and twelve feet long, and were cut by Paxton and Way in their saw mill in Port Perry. In course of time the Government sold the road to a company. It then became a toll road, and remained as such "until the building of the railway, when it was abandoned to the municipalities."

There were five toll gates from Manchester to Whitby. Speaking of toll gates, it is interesting to observe, that the "Globe" a short time ago published an account of the passing of a toll gate on the Sarnia-Florence highway. This at the time was supposed to be the last in Ontario, but later there appeared another account of the passing of such a gate, this time in Lambton County. This was claimed to the last, and as far as we know, the claim is undisputed.

There was a time when this road, commonly known as, the Centre Road, was a great trade route, as important, though not so famous as some of

which we read in ancient history. Farmers from Georgina, Brock, Uxbridge and Scott all teamed their wheat to Whitby over this road. When this traffic was at its height, it is said, there would be a string of teams stretching as far as the eye could reach, all moving south. It was impossible, we are told, to drive north because of the teams going in the opposite direction. According to the reports of men who knew those days, there were often as many as two hundred teams assembled in Manchester at one time, while at Whitby sleighs extended for a mile from the harbour up into the town, as each farmer took his place in the line and waited his turn. What that waiting must have been for the last man in the line, on cold wintry days can be imagined.

The temptation of the road in those days were many, and not a great way between. The man who had been sitting on a load of wheat since 3 a.m. on a cold winter day, passed or did not pass as the case might be sixty-eight licensed houses and eight or ten unlicensed places between Barrie and York—a tavern for every mile and three over for good measure. Similar conditions obtained on all the main roads. At one time Prince Albert had three hotels, Epsom two, Utica two, and Manchester two.

Since it is not our purpose to write in detail the story of Reach, it will suffice to linger a few minutes at some of the points of special interest in the township.

Stopping first at Prince Albert, no doubt a whole book could be written of the fortunes of this once ambitious, but now quiet spot. Prince Albert was at one time, known as Dayton's Corners. The Rev. Peter Jones who used to visit the Indians in this neighborhood speaks of a visit he made in April, 1828. After holding service for the Indian folk in the basswood chapel he conducted service for the white people in widow Dayton's barn. No doubt the place was called Dayton's Corners after the family of which widow Dayton was a member.

In 1850 according to "Canada Past, Present and Future" Prince Albert contained about 300 inhabitants, and had then been settled about eight years.

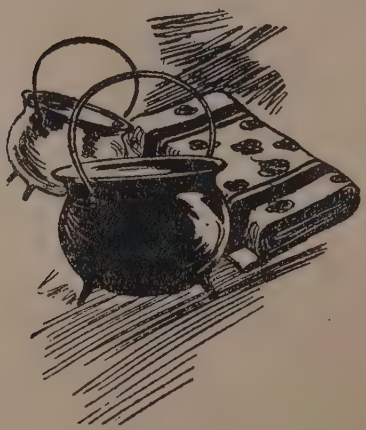
It had two tanneries, three asheries and a post office. There was no church in the village, but the Methodists were building one. This is what the fortune-teller said of Prince Albert at that time. "It is pleasantly situated, and being of sufficient distance from Oshawa and Whitby to command a tolerable trade of its own, will probably in time become a thriving town." Up to 1872, or there about, the words of the fortune-teller seemed likely to come true, and remain true. Prince Albert at one time, it is said, with the exception of Brampton was the largest grain market in Upper Canada. A glance over the pages of the "Observer" of that date—1860 to 1872—a paper which, by the way, was then published in Prince Albert, will reveal something of the important position that the town occupied in the township of Reach and the County of Ontario at that time. It will be seen, it was a thriving town doing a thriving business.

But alas, fortune is fickle. The coming of the Railway with terminus at Port Perry, was fatal to the prospects of Prince Albert and marked the beginning of her decline.

The place where Port Perry stands used to be a camping ground for a band of Indians that made frequent journeys between Rice and Mud Lakes, and shores of Ontario. They had their headquarters on the shores of Scugog, and the spot where Port Perry stands was no doubt their chief camping ground until they moved their headquarters to Balsam Lake, and later to Scugog Island. After awhile on this spot where the Indians used to camp, there grew up a little village which was known as Scugog Village. In course of time this name was changed to Port Perry in honour of Peter Perry, one of the energetic pioneers of the Scugog locality of whom we have already given a brief account.

The coming of the railway meant good fortune for Port Perry. The place grew and its business rapidly increased until in 1877 it is spoken of as "A large grain market, and shipping point for timber and lumber brought up the river and lake and reshipped by railway to Whitby and the front." Scugog Lake became a scene of great activity, and Port Perry had

great promise of becoming a modern "Corinth." Prince Albert saw her rival increase more and more, and made strenuous efforts to resist the tide of events, but the business began to move to Port Perry from that town and at last she was forced to submit to the inevitable. Trade and commerce had given Prince Albert the cold shoulder and were now flirting with their new favorite. But they were merely flirting. Somebody conceived the idea of extending the railway to Lindsay. Port Perry was persuaded that such extension would mean increased good fortune, and on this plea was even induced to vote $20,000 towards the project. Of course the extension was bound to come in time. Port Perry could not hope to be always a terminus. But such considerations do not relieve very much the unpleasantness of the fact that she gave $20,000 to help make Lindsay, and put an end to her own dreams.



THE LAKE

People who know this locality, but are not familiar with its history will be surprised to learn that the pretty expanse of water surrounding Scugog Island is for the greater part, an artificial lake. The early maps of this district did not show any lake at all. It was not delineated on any map up to 1850 because the maps up to that time were from the original plans of the surveyors, plans that were made when there was no lake to delineate. Mr. W. L. Smith in his book on the pioneer life of Ontario, tells of a Mr. Purdy who moved with his family from Brockville to where Lindsay now is situated in 1837. Speaking of the lake or what there was of it at that time, Mr. Purdy says: It was a mass of marsh and grass, the only clear water being that in the channel followed by the scow." The scow referred to, was that in which he moved his luggage from Scugog Village—now Port Perry—to Washburn Island on his way north.

In order to provide milling accommodation for the settlers in Mariposa and the surrounding country the Government gave a grant of four hundred acres of land to William and Hassard Purdy, at Lindsay, on condition that they erect suitable mills. The Purdys built a dam across the Scugog River to provide power for the mill, and as a result the water was backed up and its level raised about four feet. The large tamarac forest that stood at the south of Scugog Island, said to have been at one time, a place frequented by herds of deer, was killed off, exposing the marshy swamp as it appears today. The raising of the level of the water, caused the flooding of a great deal of farm and timber land, and this in turn led to much vexation and many appeals, by the various parties concerned, to the legislature, the courts and the general public. Attempts were made to rectify the trouble, but the waters were

now being used for navigation purposes, and many people were enjoying the opportunities for sport that the lake afforded, consequently when an effort was made to meet the demands of one party, protests appeared from others. As a result the lake has remained as it is.

Some idea of the feeling that was aroused, the evils feared, and the ends sought may be gathered from the petitions signed and circulated, and presented to the various authorities in those days. The following petition sent to Sir Frances Bond Head by Mr. William Purdy, in 1837 shows Mr. Purdy's view, and wishes in the matter.

"To His Excellency Sir Francis Bond Head, Knight Commander of the Royal Hanoverian Guelphie Order and of the Russian Military Order of Merit, Lieutenant Governor of the Province of Upper Canada:

The petition of William Purdy of the Township of Ops in the Newcastle District,

Humbly Sheweth,

that your petitioner in consideration of his building a grist and sawmill on the Scugog River on lots 20 and 21 in the 6th concession of the said township of Ops, which was expected to be and has been a great public convenience and accommodation, but has required a very considerable investment of money and many privations by your petitioner, received a grant of said lots and other lands amounting altogether to four hundred acres and the promise of being allowed to overflow so much of the lands bordering on the waters above the saw mills as shall be required for the purpose in order to have a convenient and advantageous use of the mill that the arrangements between the Government and your petitioner were made with the Hon. Peter Robinson to whom your petitioner would respectifully refer on the subject, that your petitioner is apprehensive that unless some order of your Excellency is made, some of the lands necessarily overflowed by your petitioner's mill-dam may be granted unconditionally which would be not only inconsistent with the promise made to your petitioner, without which he would

not have undertaken this enterprise but would also prevent your petitioner from using his mill, and would prove ruinous to your petitioner. Wherefore your petitioner prays that your Excellency will be pleased to order that in any grant of such lands, a license to your petitioner and his assigns to overflow them may be reserved so far as may be required for the purpose aforesaid;

And as in duty bound will ever pray."

Continual praying did not avail in this case however for in the reply sent to Mr. Purdy it is stated, that at the time of the contract, a survey should have been made as to the effect of overflowing, and this should have been made by Mr. Purdy to protect his interests. He is told also that there is no record or recollection of any such promise as that which he mentions.

The attitude of the farmers whose lands were overflowed and an idea of their difficulties is shown by the following summary of a petition drawn up on their behalf in 1877.

The petition points out that the river and tributaries were originally not more than six rods wide and did little or no damage; that after the building of the dam the water rose considerably with the result that private and crown lands were flooded and damaged in some cases as much as 120 acres off one lot. Besides land drowned there are swamp lands that cannot now be drained, but by the taking away of the said dam, the said swamps can be drained and a large tract of now useless land be drained and made valuable. The building of the said dam was for purposes of navigation and running a grist mill. The keeping up of the dam is and has been for many years the occasion of great expenses to the Government in repairs and maintenance and paying lock-masters and caretakers. The adjacent swamps are being cleared thus drying up the sources of the river. To continue navigation will certainly entail great expense in dredging.

Through the construction of the railway the dam is no longer necessary for navigation. If the dam were lowered a large amount of land could be reclaimed and sold to the settlers, thus making a

source of revenue to the Crown. By keeping up the water great inconvenience is experienced by the ratepayers who in going from one side of the river to the other have to go around by Lindsay or Port Perry since bridges would necessarily be swing bridges the townships cannot afford to build them but with the dam removed and the river lowered they could build necessary bridges. In many cases sons of your petitioners are leaving home and seeking lands and making homes in other countries, some to the United States. The lands overflowed are patented, the Crown has received pay, but the owners have never been compensated.

Your petitioners therefore pray:

That the dam at Lindsay be removed and the waters reduced to the original level, that the owners along the river be given first right to purchase the reclaimed lands, that the work of removal begin this coming winter, and your petitioners will ever pray. If these good people meant what they said they must have uttered a great many prayers, and those who remain must be praying yet, for the dam is still there and the lake level remains the same.

So far we have mentioned but one dam, that built by the Purdys for milling purposes, but the Government in an endeavour to rectify the trouble caused by the Purdy dam, built another a quarter of a mile south. This dam was equipped with locks. It is to this dam especially that reference is made in the last petition.

Again there were people who were interested in navigation and in fishing. They wished to see the lake level remain as it was, therefore they demanded that the dam be maintained. Their view of the matter found expression in the following resolution passed at a special meeting of the Scugog Council held in Port Perry. "Whereas the people residing in the neighborhood of Lake Scugog are entitled to the benefits of the navigation system of the Trent Valley Canal, and whereas for many years the water level of Lake Scugog, has been allowed to vary greatly to the great detriment of the interests of all parties residing on the margin, thereof, with the result that navigation has been continually im-

peded and in a large measure and in many places prevented altogether, while at times large areas of mud have been exposed to the great danger of the health of the people, and whereas considerable commercial interests are involved in the summer tourist traffic which has greatly fallen off owing to the destruction of the fish during the winter when the level of the lake has been very low;

And whereas the great variation of the water level has been caused by the unlawful use of the water at the Lindsay dam, which has been frequently complained of without result.

The municipal council of this township of Scugog hereby resolve that it be represented to the Government on behalf of the said township that the interests of the residents thereof, residing on or near Lake Scugog require that the dam at Lindsay be taken out of private hands, by the purchase thereof by the Government, with the intent that it be used in the public interests so that the water of Lake Scugog may be kept at a moderate and even level.

Imagine a Government faced with the task of meeting the wishes of these various parties, answering their prayers and sending them home in peace and sweet content.

The raising of the lake level and the consequent overflowing of the lands led to something that, for a time, seemed far more serious than humble petitions. In the township of Ops, exactly where things might be expected to ferment, a number of men got together, armed themselves with muskets and various weapons and marched toward Lindsay. An emergency meeting of the town authorities was held and an order was issued by the Mayor to call out the Militia. The Mayor and the Catholic priest accompanied the soldiers as they set out to meet the men of Ops. On leaving Lindsay the Militia tore down the bridge after them so as to make it more difficult for the men of Ops to enter the town. The two groups met. There was a great deal of talk but no blows were struck. The men of Ops returned home after receiving assurance that the dam would be lowered. According to one account, legal proceedings were instituted, by the owners of the sub-

merged lands and as a result the dam was lowered two feet. This checked the rise of the water to some extent, but the mill was required to supply the necessities of the country, and without the dam the mill was useless. The proprietors of the lands were obliged to put up with their loss.

In 1882 we find the editor of the Observer saying, when there was again some talk of lowering the dam, "Lower it, by all means lower it. Demolish the dam. How long are we to have thousands of acres of land submerged so that a mill in Lindsay might be kept running?"

THE ISLAND

Life in the Earlier Days

Scugog Island is about ten miles long and two and a half miles wide. It contains approximately eleven thousand acres, the most of which is under cultivation.

The name—Scugog—which is of course an Indian word is said to mean submerged land. Thus in "Canada Past, Present and Future" we read, "The Indian name Scugog or as the Indians pronounce it Scu-a-gog implies submerged or flooded land." A certain Indian on being asked the meaning of the word said it signified "muddy way." According to Peter Jones the Indians pronounced it Wuh-you-wus-ki-wuh-gog and the meaning is shallow muddy lake.

The different interpretations are many times outnumbered by the various spellings of the word. In a certain place it appears as Schooag, and again in another place as Eschiugog. Somebody writing to the Christian Guardian in 1830, on the question of abandoning certain mission stations asks, "Shall we abandon Eschiugog?" In the gradual contraction of the word shown in the various spellings we see reflected the tendency of the times. When people found time in the course of the days work to walk fifteen or twenty miles on an errand they took lots of time and spelled it Schooguag; later when they began to feel something of the urgency of things they effected a save in time by making one letter do the work of two and wrote Schoogog; then when time began to be at a premium they made still another save by writing Schugog; at last when "a little more speed" became the slogan a further save was made by writing Scugog, and thus it has remained until the present. When the process of abbreviation has reached the place where the Scu is left off and it is written Gog, it will be merely keeping pace with an age that is all agog. A hundred years ago our fathers could walk ten miles to post a letter, now we

read of a certain telephone exchange where the operators are equipped with roller skates to negotiate the distance betwen certain points in the building about thirty or forty feet apart, making a save, it is claimed, of a fraction of a minute on each trip.

But to return to the Island. It was surveyed in 1816 by Major Wilmot. We are so much accustomed to conditions as they are that it is difficult for us to form any picture of conditions as they were or imagine the Island as it was when Major Wilmot first visited it. We know it was clothed with forest and that there were no roads or clearings, nor other marks of civilization. The Indians had roamed and hunted all over it, apparently, for pipes and various implements such as the Indians made and used have been found in many places some of which were evidently special camping grounds.

It is claimed at present, that the Island is a very healthy spot. It was not always so. In 1847 the Missionary to the Indians in his annual report says "The island upon which the mission is established continues unhealthy." The next year the Missionary's health broke down and he was forced to leave.

The first white settler on the Island is said to have been Joseph Graxton. According to a certain Government report the first settler came in 1834. There were settlers in Reach several years before there were any on the Island and this is easily understood when we consider that there was at that time no bridge connecting it with the main land and horses and cattle and all luggage had to be transferred in a scow. People would hesitate to take up land where they would have to contend with such difficulties and where at certain seasons they would be isolated altogether: especially when there was plenty of land in neighboring townships.

Among the earliest settlers were Joseph Reader and his six sons, the Rodmans, Grosvener Pickle, Joseph and John Thompson, Robert Walker, Mr. Gamble, Will Mossworth, Steven Scoville, Henry Cole, William Burr and Sarah Ann Burr. About 1843 others came including Asa Burke, Sam Beason, Joseph Schell, Joseph Thorne, William Taylor,

Joseph Conklin, William Tenike, Charles Harper, Charles Nesbitt; and about 1845 Joel Aldred, the Sweetman family including nine sons, and others, and still later the Hoods, Fralicks, Jacksons, and Grahams. Joseph Gould in his autobiography speaks of Charles Nesbitt as being the first settler on the Island, but that can hardly be correct for it is quite certain that Mr. Nesbitt came in 1843, and it is also quite certain that there were settlers on the Island before that time. In 1847 the missionary to the Indians reported that there were then one hunderd white persons on the Island. It is not likely that there would be much growth of population in the first four years of settlement. Helen Pickle was the first white child born on the Island.

When Mr. Nesbitt took a lot of two hundred and fifty acres at the extreme north end of the Island there was no road through the Township and he had to bring his outfit and supplies by boat. He came as a young man, made a clearing and put up a log shanty on the east side of the place where the road is now. That was in 1843. The following year he married Rebecca Stewart of King Township and the young couple of pioneers began housekeeping in the lot shanty. Some time later the shanty was burned, then Mr. Nesbitt built the house that still stands on the west side of the road and is occupied by Russell Graham—a grandson.

Mr. Nesbitt's first tax bill was fifty cents, and he had to walk all the way to Bowmanville to pay it; but he actually paid only twenty-five cents for he got half the amount back to buy his dinner.

Mr. Joel Aldred came to spy out the land in 1844. The impression received must have been favorable for the next year he came and settled. He brought his luggage to the Island by means of a raft landing at a place then known as Smith's Landing, but now Prentice's Landing. Mr. William Rodman—the father of Mr. Isaac Rodman now living—moved his stuff from the landing to the place where he had chosen to settle, with a yoke of oxen. We can imagine ourselves over eighty years ago, looking on while the gradual possession of the land is being accomplished. Mr. Nesbitt after a very busy day

is standing on the shore among his stuff that he has just unloaded from the old scow. The scene is changed, a log shanty stands in a little clearing, the smoke from its open fireplace curling up above the tree-tops while in the doorway stands a young bride who is making her first survey of the spot in the woods that is now her home. Again the scene is changed on the Reach shore, Mr. Aldred has loaded all his worldly goods upon a raft and now he is piloting his raft Crusoe-like toward a certain point on the Scugog shore. The scene shifts to the home of Mr. Rodman who lived then on the place now owned and occupied by Mrs. Adams. Mr. Rodman is going to move Mr. Aldred's things from the landing and he has hitched his yoke of oxen to the jumper for that purpose. A bundle of hay—dinner for oxen—has been fastened to the yoke and now he is guiding the beasts past this bog, around that windfall, through the forest of tall timber where there is neither road nor trail. Now the raft has been safely navigated across the lake, the oxen have been successfully guided through the bush and hardy pioneers greet each other on the shore. The jumper is loaded and the first trip is begun to the chosen spot on the hill in that locality now known as the Centre.

Thus the business of getting settled went on. In like manner Mr. Sweetman and his nine sons—John, James, Patrick, Nicholas, Edward, Michael, Charles, William and Dan—settled near a little creek about a mile north of Mr. Aldred at the place where Mr. Geo. Sweetman lives at present.

There was much opportunity of obeying the injunction of the Apostle to bear one another's burdens, in those days. Neighborliness was a great blessing to people who were beset by many handicaps. Many a settler had reason to be thankful for the aid of Mr. Rodman's yoke of oxen especially when drawing logs to build his house. Some in one way and some in another according to their advantages helped their new neighbours to make a beginning.

Mr. Aldred settled on lot, 4 in concession 10, but he misunderstood the position of the line between

his lot and the one next him and in mistake put in the first year's work on Lot 5.

Gradually the settlers came in and put up their humble dwellings. Around 1845 a person going up the lake would have seen not the wide fields, and buildings standing out as at present, but

"Wreaths of smoke
Sent up, in silence, from among the trees!"

Showing where brave men and women were making homes for themselves and their children, working as long as there was light, sitting down to such humble fare as their means would afford, or as could be procured in a new country, finding little variety apart from a day's work, a night's rest, a visit from a neighbor, or an occasional trip to the town, but finding as much real happiness, no doubt, as we who live in such a different world, surrounded by so many more advantages.

In was in 1843 that the Indians came from Balsam Lake to make a permanent home on Scugog Island. In 1847, according to the Missionary's report, the Indian population was sixty-four. In 1866 the band numbered thirty-eight. According to figures published in November 1866 there were on the Island eight hundred inhabitants, one hundred and five rate-payers and the levied tax was $580. The real estate at that time amounted to $97,149 and personal property to $5000. In 1869 real estate amounted to $99,960, and personal property $6,500; acres cleared 5081, and there were on the Island 239 horses, 660 cattle, 1030 sheep, 244 hogs and 33 dogs.

It is impossible at this date to find out who was the first white man to visit this localty. The tide of white invasion flowed on both sides, north and south for many years before these solitudes were disturbed. More than three hundred years ago the great explorer Champlain cruised from Georgian Bay to Lake Ontario by way of the Severn River, Lake Simcoe, Balsam Lake and the Trent River. Two hundred years ago or more the French adventurers were cruising along the "Front" to Fort York and other points on the shores of Ontario. In later years the route from Lake Ontario to Lake Huron led through Whitby and Reach Townships and

possibly the Scugog Valley was occasionally visited by people who travelled that way.

It may be however, that the Farewell brothers who came here to trade with the Indians in 1806 were the first white people to look upon these scenes. Just what was presented to their view we can never know, but by the aid of the imagination we may form some picture of it.

Let us suppose ourselves in the year 1806 starting out with the Farewell brothers on their first expedition into this district. We leave the little settlement of Skae's Corners—Oshawa—and follow the Indian trail until we arrive at the Indian Camping ground—Port Perry. As we throw off our packs and sit down to rest awhile, let us take a view of the country round about.

On our right, facing east, we behold a large tract of level country covered with a forest of tamarac. Beginning at the edge of this forest and reaching away to the north of the valley is a long stretch of swampy marsh through which a creek winds its way. Before us, less than a mile away the opposite shore rises somewhat abruptly while all around the primeval forest, with here and there great trees of magnificent proportions standing out, is still in its virgin state. This in outline is the picture that the Farewells actually looked upon in 1806. It would be much more interesting if we could fill in the details. Did they "dip into the future," we wonder, or try to picture what would be a hundred years hence? Perhaps, but it is not likely they imagined how the white man would over-run these parts, or how coming generations would cut down and burn up those splendid forests, chase away the deer and other wild things from their native haunts, and substitute the farm, the town and village, domestic life and all the various accompaniments of civilization. They saw what we cannot; we see what they could not.

It is more than a hundred years ago that the Farewell brothers came here and established a trading post on Washburn Island. The establishing of the post was marred by tragedy. The story of this tragedy has been told many times and must be well known. It would scarcely be necessary to re-

peat it here if it were not that we wish to make this record as complete as possible.

After setting up their post the Farewells left their agent, a man named John Sharp in charge while they went to look for the Indians and prepare the way for business. When they came back they found their agent dead. His head had been crushed in by a blow from a club. They buried the body on the island and started immediately for home. On the way they met a man named Eleazer Lockwood to whom they told the story of the murder. Lockwood told them that on the previous night he had seen the Indians, and had crept close to their camp, and that he had watched while one of them told of his visit to the post and by certain motions, described how he had killed the white man. Lockwood and the Farewells followed the Indians to Toronto and found them encamped on the island. They went to the Fort, got some soldiers and the interpreter and very soon arrested the Indian whose name was O-go-ton-og-cut. It came out that Whistling Duck, a brother of this Indian had been killed by a white man about a year before andO-go-ton-og-cut, because no white man had been killed on his brother's account took the law into his own hands. That the victim was John Sharp was of course a matter of chance. Any other white man would have served his purpose as well. When the first suitable occasion offered O-go-ton-og-cut killed a white man to avenge his brother's death.

When arrangements were being made for the trial, the Indian's counsel contended that the crime had been committed outside the limits of the Home District. Major Wilmot was sent to make a survey of Washburn Island, and by running the line, to determine in which district the deed was done. It was shown that the crime was committed in the Newcastle District, and consequently arrangements were made to hold the trial there at a place called Presqui Isle. Accordingly Judge Cochrane and certain officials, as well as the prisoner and his counsel, started from Toronto in October on board a schooner named "The Speedy." They never reached their destination for the "The Speedy" was lost with

all on board. A storm came on and evidently the schooner foundered.

The Farewells and Lockwood escaped by a narrow margin, the fate of the others. It is said they were to board "The Speedy" off Oshawa. They set out in their canoe to meet the schooner, but since she was not in sight and the wind was favourable they decided to continue down the lake. They were overtaken by the schooner, but having some business to transact at a certain point they did not go on board. In the evening a storm came on. Lockwood and Farewells had difficulty in saving their canoe from being blown away. It was certainly, by a very little that they escaped with their lives. The court was adjourned from day to day for more than a week while the coming of "The Speedy" was awaited. She never came and at last the court was abandoned.

The spirit of the Indian Chief Wab-bokisheco as shown by his conduct on this and one other occasion is worthy of note. On this occasion he delivered the murderer into the hands of the authorities, thus assisting in preserving law and order. About ten years before this he helped Benjamin Wilson, the first settler in Whitby Township, out of a serious difficulty. During his first year in the Township, the Indians annoyed Wilson considerably, even carried off the whole of the year's provisions which had been supplied him by the Government. The Chief, who was absent when the looting was done compelled the Indians to give up the provisions that they had taken away, and repaid Wilson in furs for such as had been destroyed or consumed. The Chief also gave Wilson a peace belt. "Hang this in your shanty" said he, "and you need fear no danger as long as the belt is in sight."

Other people beside the Farewells visited Scugog from time to time for the purpose of trading with the Indians. Unfortunately the traders were often men who cared nothing for the Indian himself; but only their own interests. They were despoilers. The Indian to them was a person to be exploited. The following story told by Rev. Dr. Ryerson shows what kind of men some of the traders were. On May 3rd, 1826—Dr. Ryerson was then stationed at

Port Credit—Some Indian woman who had come from Scugog Lake told him how a man named Carr, who happened to be a Methodist back-slider, had gone to the lake to trade and had taken along a barrel of whisky. "He tried in vain to get the Indians to taste, till at length he made some of the whisky into bitters, which he called medicine, and prevailed on one unwary man to take for his health. This he repeated several times, till at length the poor fellow got to relish it, and becoming overpowered he fell into the water. They then ordered Carr to take his whisky away or they would destroy it. He took it on the ice, on the lake, no doubt hoping it would tempt some of them to drink. But in this the devil was disappointed, the ice thawed, and the barrel floated on the water."

This incident brings us down to the year 1826. By this time the settlers were arriving. The Indians had become christian under the influence of such men as Elder Marsh and Elder Scott, who were the first Missionaries to work among the Indians on the shores of Scugog: and under the influence, also, of Peter Jones, John Sunday, Elder Case and others. By this time little clearings began to appear, log shanties were being put up, there was a little basswood Indian Chapel somewhere near where Port Perry is, and thus civilization was gradually making its "Peaceful" though not in every case beneficial "Penetration."

In course of time steamboats appeared.

The first transportation on the lake was by means of small boats of two or three tons capacity. After awhile a man named Christopher Shehey operated a large scow that was propelled by sails and oars. Possibly it was this scow that Mr. Purdy mentioned as the one in which he moved his luggage to Washburn Island.

The first steamboat on the lake was the Woodman, built at Port Perry by Hugh Chisholm in 1850. She was built for Rowe and Cotton of Whitby. She made her first trip to Lindsay in the Spring of 1851, commanded by Mr. Chisholm. Other boats that operated on the Lake from time to time were: "Ogema," "Commodore," "Anglo Saxon," "Ranger,"

"Stranger," "Cora," "Champion," "Crandella," "Maple Leaf," "Lady Ida," "Ontario," and "Scugog."

At first the boats used to take lumber from this locality to Lindsay from whence it was shipped over the railway to Port Hope, but after the Whitby-Port Perry road was built the lumber was brought from Lindsay to Port Perry and shipped from there. One can imagine the activity on the lake in those days when the steamers might be seen going to and fro, carrying cargoes and passengers; towing loaded scows or rafts of timber and imparting to the whole neighborhood an air of industry and importance. The following ad. is copied from the "Observer" of July, 1859—"Parties having business to transact between Port Perry and Bridgenorth will find this route a cheap and pleasant one. The "Scugog" is a very fine vessel, drawing two feet of water and is capable of running at the rate of ten miles an hour."

In 1854 a company named "The Nonquon River Navigation Improvement Company" was incorporated. They proposed to construct a dam six feet above high water mark across the Nonquon River and a slide in connection with it to "facilitate the transmission of timber down the said river." The directors were Abram Farewell, R. Hudson, Job Wilson Fowke, Hugh Bowie and Charles Farewell. Apparently the Company never did anything more than get incorporated.

There were frequent excursions on the lake in those days. The editor of the Observer writing about them in 1877 says there were excursions nearly every day and people used to come from Whitby and Oshawa and remain in Port Perry overnight to be on hand for some of them. Here is an account of one excursion written in the graphic and vigorous style of Mr. James Baird who was then Editor of the "Observer." We quote it in full since it gives us such an interesting and realistic picture of the event. This excursion took place on Friday, July 19th, 1867. According to announcement the steamer "Anglo Saxon" was to leave Sexton's wharf, Port Perry, at 8 a.m. and arrive at Washburn's Island at 10. On the same morning the "Lady Ida" was to

bring a party from Lindsay to join with those from Port Perry. "Tickets fifty cents."

"The rather unclassical whistle of the steamer heard over a large portion of North Ontario at an early hour of the morning admonished the sleeping excursionists that the mane of Aurora's horses had begun to glitter in the distant east, and called the ladies to replenish the baskets and prepare for the pleasant trip. As the hour approached one of the most animated scenes presented itself in and around Port Perry; people flocking from all directions, each party supplied with a quantity of those creature comforts so necessary to complete the idea of a picnic, sufficient, one would imagine, to serve a party a week, and out of the midst of which now and then might be seen the impudent face of "Old Rye" peeping out—while whizzing at their wharfs lay the tidy steamboats in their best attire impatiently waiting to receive their living freight of stalwart youths and bonny lassies. Again the fiendish yell of the steam whistle thrills to the very toes all the multitude around and warns them in language not to be mistaken to secure their seats. Another unearthly yell and off they go, the tidy little crafts with their somewhat cumbrous loads; with heavy baskets and light hearts; if we may judge from the manner in which they whirled in the mazy dance we should almost conclude that their feet were almost as light as their hearts. The fact is the very excellent music furnished by Freeman's Quadrille Band shook the firm philosophy of some of the staunchest anti-dancers on board.

"The Reach Brass Band was on board the Lady Ida and the Whitby Brass Band was on board the Anglo Saxon. The martial strains, first of one and then of the other as they rolled along the glassy surface of the water had a charming effect. Landed at Washburn Island a few agreeable hours were spent, baskets were lightened at a fearful rate, and the conceit taken out of "Old Rye" wherever he presented himself, which by the by, was by no means frequent. Again came the unmistakable "All Aboard" when again a living mass of four or five hundred are skimming the glassy surface of the placid waters,

and all arrived safely at Port Perry just as the glorious king of day stooped to hide his golden locks beneath the western horizon. Altogether it was a splendid time, everyone seemed to enjoy himself to his heart's content and to strive to make things go off most pleasantly. The Captain and hands in both boats added much to the comfort of the passengers by their affable and obliging manners."

The following taken from an announcement of a previous excursion will give some idea of how they planned for those outings. "The grounds—at Washburn Island—will be prepared, swings erected and other arrangements for general amusement made. The committee have decided upon having three large flat boats attached to the steamer, protected by railing and an awning overhead, capable of accommodating 700 persons. No expense will be spared for the safety, comfort and convenience of all. Small boats will accompany the expedition for amusement while at the island. Fishing tackle will be provided as far as possible for those who desire that sort of amusement."

The Scugog "Derby" was, for several years, an annual event that aroused considerable excitement in the neighbourhood. Horses were brought in from points as far away as Montreal and people came from all over the country to be on hand for the races. The track was on the ice between the Reach shore, and Scugog Island. Some of the older flolk can remember when the track was straight. The great objection to this was that the horses were seen running toward the spectators and it was impossible to see when a horse was winning or losing. Afterward the course was laid out in the shape of a kite, to the much greater satisfaction of those who came to enjoy the sport. These were the days when boys played truant from school and came from as far away as Caesarea to see the fun, or when those who were less daring ran as soon as school was out, and forgot they were to come home immediately.

Some famous racers have graced the track on Scugog Lake. Honest Bill, Norway Bay, Lady Mack, Toronto Chief, Crown Imperial, and Lucy Queen of the Turf, are names that appear in ac-

counts of those days. Some famous records were made also, one, it is claimed, remains to this day unbroken.

The present condition of things, when there is nothing more exciting to be seen on the lake in winter than a team or a car, and when nothing more than a motor boat or a canoe disturbs the quiet scene in summer, forms a striking contrast to the time when steamboats in summer and races and iceboats in winter made this locality a place of activity and interest. No doubt the racing had another side, and brought Port Perry things that were not desirable. We can quite understand why some say, when the idea of having those days back again is suggested. "The Races! no thank you, we would not have them and the accompanying conditions if we could." But as far as the steamboats are concerned, we have heard some wish that it were possible to take a boat trip now and again, and indeed it would be an advantage to the neighborhood if folks were able to embark at Port Perry on a fine summer day and go through to Crow's Landing on Stony Lake and to points along the way.

The Lake at present is a pretty body of water and is centrally situated in the Province of Ontario. It is about twelve miles long from Port Perry north to Stuart's Bay, about fourteen miles from Port Perry around to Washburn Island and about seventeen or eighteen to the mouth of the river. The lake is divided into two arms by Scugog Island. The arm on the West between Scugog and Reach is about a mile wide, while that on the east between Scugog and Cartwright is about two miles wide.

In the survey of 1816 these waters are described as a branch of the Rice Lakes, and again, as a muddy lake emptying into Rice Lake. The Scugog waters empty into Sturgeon Lake by way of Scugog River and thus form a part of that excellent and beautiful system of waters known as the Kawartha Lakes. It is possible to go by canoe or motor boat from Port Perry by way of Lindsay and Bobcaygeon to Peterboro and down the Trent Valley to Lake Ontario or in the other direction by Fenelon Falls, Kirkfield and Lake Simcoe to Orillia, through Lake

Couchiching, down the Severn River to Georgian Bay and then anywhere you please. The scenery at many points is very beautiful and there are many objects of interest along the way such as the great locks at Peterboro, the fine location of Bobcaygeon, and others. Anyone who has a taste for cruising around bays and camping for the night on some pretty island or point could not choose a better place for such enjoyment than Stoney Lake.

As to fishing around Scugog the same old story is told. There was a time when you could fill a boat in no time with fish "That long or longer." Some are ready to go further and claim that there was a time when Scugog Lake was "The pick of 'em all." However that may be it is certain there was a time when bass and 'lunge were very plentiful. They were plentiful when a man could cut a hole in the ice and lure the 'lunge up within reach of the gaff by means of his shining knife blade, and it was certainly cold when the fish thrown on the ice flipped once and froze before it could straighten out. We have not found out who holds the record for catching the "biggest" in these waters, but the man who stuck his spear into what he supposed a log at the bottom, but pulled in a 'lunge that tipped the scales at fifty seven pounds is likely in the running.

Unfortunately, about 1857, and again in 1904, great numbers of the fish were killed. The lake level was low, the winters were exceptionally severe, the water froze nearly to the bottom, there were no air holes and consequently the fish died. It is said that in the spring when people cut holes to get mud-cats 'lunge and bass came into the holes by the hundreds and people could fill bags as many as they cared to. There was a crack across from Scugog to Cartwright late in the spring and the 'lunge were found along that crack in great numbers. The lake shore was lined with fish after the ice melted, the odour of decaying fish polluted the air and people were afraid that there would be an outbreak of some dread disease.

THE CANAL

About 1863 Ontario County was taking a very great interest in the proposal to bring the Georgian Bay Canal by the Scugog route. Such a canal had been thought of as a possibility many years before.

A certain Missionary who visited the Indians of Yellowhead Island in 1830, says in his report, "Lake Simcoe is probably the most elevated of the Canadian lakes. The Indians say it may be connected with the Bay of Quinte by a canal uniting it with Buckhorn Lake, thence passed down Mud Lake, Schooag Lake, Rice Lake and the River Trent. This may probably be undertaken in a few years, if the superior wealth and enterprise of the inhabitants of York do not prevent it by uniting it to Lake Ontario at that place either by a canal or a railroad. Or may not that spirit of enterprise which has made a harbour at Cobourg, add to the importance of that flourishing village the wealth of these interior lakes to the Ontario, at that place by a canal from Rice Lake? As to the nature and extent of the difficulties that may be in the way of either enterprise, or which of them may be most practicable, I am not competent to say. John Sunday told me that he went by water from Lake Simcoe to the Bay of Quinte by carrying his canoe over one portage of nine miles near Lake Simcoe."

The Ontario County Council in June, 1863, appropriated $600 for the purpose of making a survey of the proposed route and ascertaining its practicability. Mr. T. C. Keller, C.E., was employed to make the survey. In his report he said "I have examined the country between the townships of Whitby and Thorah, in the County of Ontario, as well as the valleys of the Scugog, Sturgeon and Balsam Lakes, and the Talbot Portage route, in order to determine the practicability of constructing a canal between Lake Simcoe and Lake Ontario, by the route of Lake Scugog.

"The renewed importance which has been given to a Georgian Bay Canal, since the diversion of

western trade from the Mississippi to the great lakes, has induced your county authorities to undertake this examination, in order to bring forward the merits of the Scugog route, in competition with the only one hitherto agitated, that by the valley of the the Holland and Humber rivers west of Toronto.

"As the extreme eastern outlet, although the natural one, embraces a length of navigation of over 200 miles between Huron and Ontario, in addition to the maximum lockage, it cannot come into competition with either of the other routes in point of distance. As a military work, the extreme eastern route already mentioned, by the Trent and Bay of Quinte, might be preferred; but if commercial considerations prevail the question of route will be limited to the townships of York and Whitby."

In 1870 Mr. John Hall Thompson, M.P., for Ontario, in the Parliament urged the consideration of the valley of the Beaver River and Scugog Lake route for the proposed Ontario Georgian Bay Canal. He said the County Council had appropriated a sum of money in 1863 for the survey of the route, and that he was deputed by the Council of 1864 to go to Quebec to urge upon the Government the consideration of this route, and had received assurance that it would and moreover a committee had urged that when money was set aside by the Government this route should be preferred.

In 1865 the Scugog township council took action in the following resolution passed at the March meeting. "Whereas we have received a communication from the township of Reach informing us that they have taken measures to memorialize the three branches of the Legislature in favour of the construction of the proposed Georgian Bay Canal through this County and praying that a Government survey may be made of this route, the Reeve be authorized on behalf of this corporation to sign their memorial."

All the energy that was put into the attempt to bring the canal through Whitby township was in vain, however, the Scugog route was rejected and the choice fell upon what Mr. Keefer called "The natural outlet"—the Trent River.

THE MUNICIPALITY

It has already been observed that formerly Scugog Island was divided between the Townships of Cartwright and Reach. The old townline that marked the boundary between these two townships ran from a point at the south east corner of the island in a northerly direction to a point on the west shore a little north of Middleton Collins' house.

The Island became a separate municipality in 1856. The by-law authorizing the separation and organization of the new township was passed by the Ontario County Council in June, 1855. The by-law is as follows:

A by-law to separate the junior township of Scugog from the senior township of Reach.

1st. Be it enacted by the Municipal Council of the County of Ontario and it is hereby enacted by the authority of the same, that from and after the first day of January, in the year of our Lord, one thousand eight hundred and fifty six, the said junior township shall be and is hereby declared separated from the said senior Township of Reach, and the said Township of Scugog shall from thenceforth, to all intents and purposes whatsoever, be held and considered as a separate Township.

2nd. Be it further enacted that the first Municipal election for Councillors for the said Township of Scugog shall be held on the first Monday of January, one thousand eight hundred and fifty-six, at the hour of eleven of the clock, and that the same be held in the school house of school section No. 1 of said Township of Scugog.

3rd. Be it further enacted that Richard Lund, Esq., of Port Perry, shall be the returning officer for the election of Councillors at the place and time above named.

Passed June 22nd, 1855.

THOMAS N. GIBBS, Warden.

The first meeting of the newly elected Councillors

was held in the Centre School on the twenty-fifth of February, 1856, with Richard Lund, Esq., presiding. The following gentlemen answered to their names as having been elected to the office of Councillors, composing the first Municipal Council of the Township of Scugog, and took the oath of qualification before the presiding officer: Matthew Emerson, Solomon Fralick, Daniel Williams, Joseph Reader and James Warren Gamble. At that time, and for several years after, all the members of the Council were elected as Councillors, the Reeve was chosen from the number at the first meeting of the Council. At the meeting above mentioned Mr. J. W. Gamble was chosen as the first Reeve of the new Municipality. He remained in office for two years.

The first motion carried by the Council was put by Mr. Joseph Reader, it was: "That Mr. John Foy be appointed township clerk." The first by-law was to appoint a clerk, treasurer, assessor and collector. This was moved by Mr. S. Fralick and seconded by Mr. Reader. From 1856 until the Town Hall was built the Council had various places of meeting. The first meeting was held in the Centre School as we have already observed. The second was held in the home of the Reeve, Mr. J. W. Gamble, who lived where Robert Prentice lives now, and the third meeting was probably held in the same place. The Council next met at the home of Mr. Solomon Fralick, that is in the house at present occupied by his son, Mr. Hiram Fralick; then at the home of Mr. Daniel Williams, who lived where Gordon Collins lives at the present, and then again at Mr. Gamble's. Following that the meetings were held in the Centre School from January, 1857 to December, 1858. The January meeting of 1859 was held at Mr. Isaac Orser's. He lived on the store corner. After this the meeting were again held in the Centre School from April, 1859 to September, 1861. From October, 1861, to August, 1876, they were held in a hall over the store that stood where Mr. Joblin does business at present. The December meeting, 1876, was held in the Centre School the January meeting, 1877, in the office of the clerk, Mr. John Foy, who lived where Middleton Collins lives now. The next three meet-

ings were held in No. 2 School, then one in the office of the clerk, and following that the meetings were held in Thorn's Hall, at the Centre, until December, 1884, when the Council moved into permanent quarters in the new Town Hall.

In the Council of January, 1876, Mr. S. Platten moved that the Council go into committee to consider the advisability of building a Town Hall. The Committee decided to call a meeting of the ratepayers to be held in the Centre School on January 31, at six o'clock to consider the matter. On December 14th, 1878, it was moved and ordered in the Council that the Reeve and the mover should be a committee to confer with Mr. Mackie, with a view to obtaining a site for the new hall. Mr. Mackie lived where Mr. Walter Samels lives at present. The site was obtained, and the deed was presented to the December meeting, 1879. At the March meeting, of 1883, Mr. Aldred moved that "The Reeve and Clerk are hereby intructed to have plans and specifications made for the erection of a Town Hall." In January, 1884, the Reeve was instructed to call another meeting of the ratepayers to discuss the propriety of building the hall. The meeting was held on the 29th of January with the result that the Council was requested to proceed with the building. At the next meeting of the Council a by-law was passed, empowering the Council to go on with the work. Plans were made; tenders were advertised and five were received. The tender of Mr. Wm. Trenum, of Bobcaygeon, in which he offered to build the hall, shed and fence for $1,000, was accepted. The Council met in Thorn's Hall, on the 13th of December, 1884, but adjourned immediately to reassemble in the new Town Hall. The hall was inspected and found according to requirements excepting the arch in the north gable which the contractor was required to replace by another. The first business transacted in the hall was the resolution moved by Mr. Aldred that certain bills be paid.

At the March meeting, 1886, the Council decided to employ some one to plant shade trees—maple and evergreen—around the hall premises. At the May meeting Mr. John MacGregor was paid for planting

trees so we conclude it was Mr. MacGregor who did the work.

The Council of former years, that is during the years preceeding 1884, did not have the comfort and convenience of a Town Hall but they had compensations as appears from the following report of the Council meeting for December, 1867.

"There are few Councils as well cared for as this; after partaking of a very excellent dinner at Mr. W. A. Pringle's hospitable board we were treated to some delightful tunes on the piano by Mrs. Pringle, executed in a style that but few can equal."

We venture to say that they were compensations the Councillors of these days would not despise.

MUNICIPAL MEASURES

In 1880 the Council passed a by-law to regulate "Travelling on the highways of this municipality." Apparently the traffic problem is not altogether a modern one, nor is the craze for speed an exception to the rule that "There is nothing new under the sun" as will appear from the following. "On Saturday last—July 29th, 1875—as Mr. James Jackson was driving along the Centre Road, Scugog, on his way home, a party driving at the most furious rate, shouting and whipping, overtook him and so frightened Mr. Jackson's team that it became unmanageable and dashed off throwing Mr. Jackson to the ground with much force breaking two of his ribs."

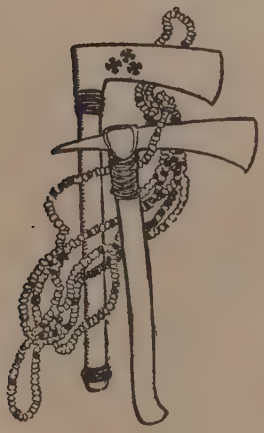
In 1886 the Council sent a Memorial to the Dominion Government requesting that the standard for a barrel of salt be fixed making the legal weight 180 pounds net, the weight to be stamped on the barrel.

In 1902 a by-law to bonus wire fences along the highway in the municipality was passed. A considerable amount of money was being spent every year for shovelling snow. It was thought a bonus would induce the owners of property along the main roads to build wire fences and this would prevent the usual large drifts. The bonus decided upon was twenty-five cents a rod. Mr. John Collins, Sr., was the first to receive the bonus, this was for a fence on the north side of the road leading from the Head

School House to his barn on Lot 22, Concession 6.

There does not appear in the records of this township any such measures as were passed by the Council of Pickering Township in the early days; measures as interesting for their quaintness as for the light they throw upon the community life of that time. In 1820 the fathers of Pickering Township decreed that "Our fences are to be Nabourly and Law full." In 1816, they ordered that "Hogs is not to run as commoners nor Horses."

In 1824 they passed a law as follows: "Hogs are to run at large till they do damage and then the owner of the hogs is to pay the same and yoke them with a crotch yoke six inches above the neck and four inches below the neck and let them run." and in 1855 they ordered this "Any dog found two miles from his master shall be shot."



ROADS AND BRIDGES

The present generation can form only a dim idea of conditions when the first settlers blazed the trails by which they moved from place to place, nor is it possible to estimate at what expense of energy we have our great highways and good roads of the present. Very few stop to think of the changes that have taken place in the last hundred, or even fifty, years; or of different methods of road building that have been tried and abandoned. The Rev. James Beaven, D.D., writing of Canadian roads as he knew them says "I do not despair of even passing down the whole of King Street, Toronto, without any danger to the springs of my wagon or possibly any inconvenience to my rheumatic limbs." Again, "In Toronto where considerable portions of some of the principal streets have had their carriageways planked under the direction of the Corporation." Concerning plank roads he says: "The late Judge Powell was the first person who made a boarded footway on the public street. Living in a cross street he laid down planks supported by sleepers, from his own door to King street, the footways of which were then paved with irregular flags so far as any assistance was afforded the pedestrian. A year or two before the rebellion, the notorious firebrand, Mackenzie, being then Mayor, conceived and carried out the project of extending Judge Powell's accommodation to all the thoroughfares of the city. The plank he employed is pine-wood—or as we say in England, deal—of about two inches thick and one foot in breadth, and laid down longitudially, each causeway being four planks broad and secured by nails." Later the planks were laid transversely. But though the plank road had many advantages, as Dr. Beaven pointed out, being always pretty clean, and dried quickly after rain it needed a great deal of repairing after the second or third year and patching a plank road was very much like sewing

new cloth on an old garment. A great deal more could be quoted and said concerning road building in Ontario, but this will suffice to give some idea of changes that have come about in road conditions, and the different methods that have been tried in the endeavour to secure a serviceable and enduring roadway.

We cannot say when the trail that later became the centre road was blazed through the Island, or when the first bit of road was built, but it is on record that in 1851 the township had not three miles of road fit for travel. It is also on record that in 1877 there were good roads throughout the Island.

The first action taken by the independent municipality in the matter of road building was at the first meeting of the Council when Mr. Reader introduced a by-law to appropriate £125 toward the erection of a bridge between Scugog and Reach. As to road making on the Island the first business done in the council was at the second meeting in June, 1856, when Mr. Yarnold brought in a report of the survey of a road commencing at Daniel William's place and running to lot 4 in concession 8. The property where Gordon Collins lives was at that time—i.e. 1856—known as the Williams property and Daniel Williams lived—as we have before remarked—in the house now occupied by Mr. Collins. The landing there was known as William's Landing. It was later known as Tibit's Landing, after a man named Tibit who lived on the shore. The road here described as running from Daniel William's place to lot 4 is the road that runs from Gordon Collin's place to Charley Samell's and which at that time went straight on to lot 4.

The Centre Road and also the Pine Point Road are mentioned as being in use in 1856, but it was not until 1861 that the surveyor was ordered to survey and establish the Centre road at a width of fifty feet from the front of the 6th concession to Nesbitt's Landing. At the October meeting of the Council of that year a by-law was passed authorizing the pathmasters to open the road. There are perhaps not many who remember when the old Centre

road ran straight on from the road leading down to the Adam,s property, across the Adam's field, and Collin's field until it struck the 6th concession line somewhere near John Reader's place.

The Council in October, 1861, also authorized the surveyor "To lay out the Pine Point Road to a width of fifty feet, the road to commence at the west side of lot 23 to be on the centre of lots 23 and 24 twenty-five feet off each lot; from the townline to follow the present travelled road unless some advantage can be gained thereby, to the 8th concession line, then to follow the survey made by Wm. Powson to Pine Point."

Many speak of the ninth concession line as the Pine Point road, but from the foregoing it will be seen that while this is correct in the sense that the ninth does lead to Pine Point and is in fact the only road that does go there, the real Pine Point road is that which begins at the Head School and runs around the east side of the Island meeting the 8th at Carter's gate. It will be seen also that this road was supposed to continue on to Pine Point. Many years ago when the road from Gordon Collin's place past Charley Samell's place went straight on to lot 4, the Pine Point road jogged west and north from its junction with the eighth until it met the road leading to lot 4. The eighth concession line, from the corner at the east, runs west at present and then swings north to meet the other old road, if it continued on the line it would come to the Centre road somewhere near Mr. John Collin's place.

In 1862 Mr. Harper came before the Council requesting that the road between the tenth and the eleventh concessions be opened to the west shore of the lake. In 1867 a petition was presented asking the Council to open that part of the road allowance known as the old townline south of the Pine Point road "Now enclosed by and in possession of Henry Rodman and Joseph Thompson." At the following meeting a by-law was passed to open the road according to petition. In December, 1867, Mr. Yarnold was instructed to survey and set out the west line of the original road allowance between lots 5 and 6 in concession 10.

In January, 1872, a committee was appointed to inspect the hill on lot 2 in concession nine as to whether it would be advisable to repair the hill or make a new road. A committee was appointed again in January, 1874, to investigate the hill and report as to repairing the hill or changing the route. This committee advised cutting down the hill and the placing of a rail along the road. This advise was acted upon and the job was let to James Hurlbert for $450. It was resolved by the Council in January, 1883, that "The Reeve and Clerk petition the Lieutenant Governor to appoint a Provincial Land Surveyor to survey and establish the line between lots nine and ten in concession eleven; and that stone monuments be placed at the front and rear angles thereof and that J. Dickson of Fenelon Falls be recommended to perform the work." In 1885 a petition was presented from the south of the Island praying the Council not to open any more roads for public use in that part of the township but "dispose of the allowances that are not required for roads." In 1904 there was a bad washout at Jackson's hill that cost about $100 to repair. Afterward tenders were let to Henry Demara and Geo. Aldred to build a culvert at a cost of $275. Apparently the last bit of road opened was the east end of the ninth concession line in 1920.

Mr. Michael Walsh, who was present at the Council meeting of April, 1871, undertook to advise the Council in the matter of choosing pathmasters. "The most fitting man to appoint as pathmaster of any beat," he said, "is the laziest man on it, be he who he may, for he won't work anyway and if he is pathmaster he is not expected to work." The Council preceeded to appoint Mr. Walsh, but he would not consent to act.

The greatest problem in road building in this locality was overcome when the permanent roadway was completed from Reach to Scugog and on to Cartwright. A great amount of money was spent in providing transportation facilities from the main land to the Island before the roadway was an accomplished fact, while the Scugog bridge problem was a "hardy annual" that seldom failed to provoke

warm discussion and heated argument in the County Council.

For several years after the settlers began to come to the Island, a large scow propelled by oars served as a ferry by which passengers, cattle and luggage were transported to and from the mainland. There are various stories told about the old scow and the difficulties of transportation. The following are taken from Mr. Farmer's book, "On the Shores of Scugog."

"Early one morning the Jacksons made up their minds that they would seed their newly cleared fallow with fall wheat. So they got their horses wagon, seed, feed and supplies for a day or two. These were all loaded on the scow and they were ready to start. They were living at Shirley at the time and did not stay at their island property permanently. The morning was so foggy that there was some hesitation about starting out on the trip, for the scow leaked badly having been exposed to the sun. But the sun peeped out and it was thought the fog would soon pass away. The big oars were manned and the trip was begun. Travelling was necessarily slow and when they were halfway between the mainland and the Island they were con fronted by two difficulties—they were lost in the fog, and the scow was leaking so that only by pumping out the water constantly were they able to keep afloat. The fog had not lifted and there was hard work for everybody on board. Some were at the pump and the others were at the oars. After rowing for some time and apparently getting no nearer to land they found themselves becoming hopelessly mixed up in the bogs. Then they started to shout and in this way attracted the attention of a family named Kester, who were then living on the south end of the Island. The Kester men answered the shout, and John Jackson was able to recognize the voices, learn where they were and steer his outfit in the right direction."

"At another time John Thompson, George Gilbert and his son—a young fellow of seventeen—started out on the ferry from Paxton's Point to the Island. The lake was much rougher than they expected and

the animals on board became frightened and started to struggle. They included a team of horses and a yoke of oxen. Young Gilbert was holding them, but they became unmanageable, and carried the man overboard. George Gilbert sprang to save his son, who clutched him so tightly that both of them were drowned."

In time the old scow could no longer meet the requirements of the traffic, and people began to think of a roadway. But a roadway at that time seemed too great an undertaking, so a floating bridge was constructed in 1856 by John Bowers. According to Mr. Farmer the first rigs to pass over the bridge formed a funeral procession. John Jackson had fallen from a load of hay and was killed. The floating bridge was not quite complete and several loose planks had to be laid on the stringers so that the body could be taken for burial to Pine Grove Cemetery.

Owing to the shifting ice in the spring it was very difficult to keep the bridge in place and in repair. On one occasion "A strong wind blew the bridge from its moorings and the steamer Woodman had to be employed to tow it back into position." It is said that it was never straight after, and that this accounts for the twist in the present road which was built on top of the old bridge. Mr. James Baird, editor of the Observer, who visited Scugog occasionally, seldom failed to remark on the condition of the bridge, and to poke fun at it. In a report of a visit in May 1869, he says: "The bridge suffered terribly in the late floods, in fact it is almost wrecked. The past winter found it in a good state of repair but it has left it in a deplorable condition; so much so, that it is very far from being safe and will require immediate attention and considerable outlay. The principle upon which this bridge has been constructced is a huge blunder and after the rickety concern has cost fifty times more than it is worth the proper mode of construction will likely be adopted then we shall have a proper bridge at a tenth of the expense."

It was suggested at the County Council in 1870 that the bridge might be built in some place where

it would not cost so much to maintain it. The suggestion was also made that Reach and Scugog should assume the responsibility for it is upkeep. This latter suggestion was taken seriously and the County made an effort to put the burden over unto the shoulders of the municipalities concerned. The County would have been glad to get rid of such a "Thorn in the flesh." They sought legal advice, but the lawyers, Harrison and Moss, decided the County was responsible for the bridge, they granted, however, that the County could put a toll gate on it to raise funds. A considerable amount was required most every year to repair the structure. It is said that $25,000 were spent before a permanent roadway put an end to the trouble.

In March, 1871, Mr. Baird speaking of the bridge says: We found the now celebrated Scugog Bridge lying too much like a hulk which has just passed through a hurricane, its bulwarks torn, twisted and broken in every conceivable way, and that which had not been swept overboard lay prostrate on the deck partially obstructing the progress, while the rickety old timbers squeaked and grated at every step of the ponies. One more squall and the old thing will quit her moorings—in fact she has arrived at that interesting state which will afford parties an admirable opportunity of testing the validity of the repudiation by-law passed at the June session of the County Council." At last in 1873 Mr. Baird could speak well of its condition. "The bridge is in a decidedly better condition than it has been for many years, and we could not help thinking how much the people of these municipalites —Scugog and Port Perry and Reach are indebted to Mr. Sexton, the worthy Reeve of Scugog, in placing this bridge in its true position before the County, and thus showing that its maintenance is not an act of grace but of right thus doing away with all further grumbling on the part of the County when asked for appropriations for maintenance."

Just as the old scow in time failed to meet the need of the day, so the old bridge became unsatisfactory and people began to desire some better means of travel to and from the island. The credit

for giving this desire definite expression and leadership is ascribed to Mr. James Graham, who in 1876, his first year as Reeve, urged the County Council to consider the matter of a permanent roadway. The Observer for March 2nd, of that year, contains the following account:

"It will be noticed from the posters and advertisement that the Reeve of Scugog has introduced a new departure regarding the Scugog bridge. The work from its inception has proved expensive, unsatisfactory and a bone of contention between the County Council and the minor municipalities concerned. The old shakey concern only hung in its place by the grace of the winds and floods, which might at any moment have cleaned it out and cut off all further communication between Scugog and Reach except by boat. To maintain the rickety concern as it was caused an annual drain on the exchequer of the County which made our County fathers fairly groan and every now and again seek to repudiate, but it was no use, the law held them fast and they had only to grin and bear it year after year with the expectation staring them in the face of being called upon any moment to build an entire new structure, the old one having been swept away. It remained for Mr. Graham, the active Reeve of Scugog, to suggest and bring about a new departure as to the future of this bridge, and with a view to this object the County Council at its late session granted him a committee to investigate the matter and advise accordingly. About the close of last week, the Warden of the County, the first Deputy Reeve of Brock and the Reeve of Scugog, met at Port Perry, went and examined the bridge and determined on an entire change of structure to replace the present tottering, expensive, unreliable concern with a permanent structure at as early a day as possible. The result was that a committee composed of Messrs. Graham and Bigelow was appointed to secure the proper brushing and covering of a length of 600 feet on the west end of the bridge."

The Council advertised for tenders for the constructing of the remainder of the bridge. There were several received. That of Mr. Wm. Trennam,

of Peterboro, was accepted. An agreement between the County and the contractor was signed on the 28th day of July, 1879. According to the terms of this contract Mr. Trennam agreed to have the work completed on or before October 1st, 1880, and not to interrupt public travel for a longer period than two weeks, while foot passengers were to be always provided with a safe means of crossing.

The County Council had not experienced the kick from the old problem however. First of all parties complained because the contract was not given to a local man. Mr. Wright, one of the commissioners, opened the way for much poking of fun at himself, when in reply to a question of Mr. Mothersill, who asked him if he had been previously acquainted with Mr. Trennum, he said that he had never seen the man before one day, when he went down to see the state of the bridge, he saw a man nearby poking in the mud, this man was Mr. Trennum. Evidently Mr. Trennum was examining conditions in order to have some knowledge to guide him when making his tender. It was claimed the Commissioners did not properly advertise the business and that if it had been "Some other man than the one Mr. Wright found poking in the mud of Scugog might have had a chance for the contract." To what extent the following represented the public opinion of the time we cannot say, it, at least, shows that the old bridge problem was dying hard. "Complaints are loud and long on the present dangerous condition of the previous Scugog bridge. People still drive over a series of rotten planks, which at any moment may give way and usher the astonished passer into the immediate presence of the inflexible Charon whose boat will be in immediate requisition. That genius whom the Lights saw poking in the mud of Scugog when the late contract was floating must have sank in the mud for nothing has been heard of him since. There is somebody playing fast and loose with the interests of the people of Scugog, and with the funds of the taxpayers of the County. When tenders were asked for filling up the central section tenderers were given to understand that the work must be completed early in October, 1879. The given time

being so short, some four months for completing so large a job few people would undertake to do it, and those who did tender had to tender at a very large figure seeing that the work would have to be rushed through and materials procured at any price.

But when the tenders were all in the Commissioners took upon themselves to extend the time for another year, but in place of asking for tenders for the extended time, if they had known anything of it, the Commissioners simply told those who had already tendered that the old bridge was to be given to the contractor and the time for completion was to be extended for one year and asked the tenderers on the spur of the moment to modify their tenders to suit the altered circumstances. But this was a matter of which required some consideration and the Commissioners for some unexplained cause absolutely refused to ask for new tenders, gave the old tenderers a week to consider, but ere the week had expired the Reeve of Port Perry in going to view the interesting bridge, found, as he says, a man whom he had never seen before poking in the mud not far from the bridge and entering into conversation with the stranger he finally awarded him the contract without tender of anything else at $7,500. But so far from the work being finished, there is no visible sign of a beginning."

This was written in June, 1879.

At length in 1884 the roadway was completed. Tons of earth and stones had been piled upon the old floating bridge until it sank and formed the foundation of the present road, and there the old affair lies today as permanently out of sight as if the County Council had adopted this means of putting out of sight and mind the cause of so much vexation and expense.

One day in July, 1879, there occurred on the roadway while it was under construction, a bad mix-up of men and cattle that very nearly ended in a tragedy. "As Mr. May, a farmer on Scugog, was driving some cattle along the bridge from Scugog, when they came to the place where the old bridge was being detached and so placed as to allow parties to pass while the gap between the new portions of the

bridge was being filled up, the place was not easily passed and the cattle were afraid to go over. They were all got past however, except one steer and he absolutely refused to cross. Parties present took in hand to drive him but it was useless for he defied all attempts even though there were several men present. One man named S tewart who was working at the bridge took a shovel and tried to drive the beast but this only added fuel to the flames, the furious steer charged Mr. Stewart goring and bruising him terribly, and at one time it was thought fatally. Parties rushed to the rescue and succeeded in driving the brute into the lake. All hands then turned in and rescued it from drowning. But no sooner had he got on the bridge again than he charged his rescuers with increased fury and every man had to run for his life. The steer now master of the situation walked off as if aware of the fact.

Necessity is the mother of invention; it is also the reason for most public conveniences. We say most, when it might seem that we should have said all, because we have seen magnificent structures built for the accommodation of the public, of which the same ungrateful public has said that necessity had nothing to do with it." It is not at all likely, that this has ever been said of the Cartwright-Scugog roadway however. This road was built to meet a real need. Before it was constructed the people of Reach and Scugog had to go about fifteen or sixteen miles around to get to Cartwright. Necessity had a strong ally, however, in the person of Mr. Jos.. Bigelow, who was an enthusiastic booster of Port Perry and saw in the roadway a new trade route for his town. All honor to enthusiastic boosters of the past and present as long as they play fair and above board. Their dreams were not, and are not all realized, but the world is benefited just the same .

Request for aid to build the Cartwright-Scugog roadway was made at the County Council in June, 1872, when a petition by Mr. C. Paxton and others concerning the matter was presented by Mr. Bigelow. On motion of Mr. Bigelow, a committee con-

sisting of Mr. Holman and the Reeves of Scugog and Port Perry was appointed to confer with the Councils of Darlington and Cartwright regarding the construction of the bridge. In November 1875, a committee that met in the Town Hall, Port Perry, estimated the cost at $6,000, and instructed Mr. Cochrane, solicitor of the Corporation to announce that application would be made at the next Legislative Assembly of Ontario, for a charter empowering the company to construct the work. The company referred to was the "Port Perry, Scugog and Cartwright Roadway Company," of which Mr. Aaron Ross was president and Mr. Joseph Bigelow Secretary.

The route for the road was surveyed by Mr. W. E. Yarnold. Acording to Mr. Bigelow the work was begun in 1880. The actual cost was $6,738 of which Scugog subscribed $243.

THE DRAINAGE COMPANY

It is not likely that many people cross the end of Scugog Island without observing the large tract of partially submerged land lying to the south of the Island. Of those who have observed it some have merely looked and passed on, others have no doubt in imagination painted pictures of the possiblities of that swamp and have thought how excellent a view one might have from the top of the island if all that land were reclaimed, and if instead of a swamp one could look over acres of grain, flocks and herds pasturing, farm buildings and all the quiet beauty and charm of a fruitful valley. About fifty years ago folk did actually dream dreams of the possibilities of the swamp and endeavoured to make their dreams come true. Somewhere about fifty years ago a company was formed for the purpose of draining the marsh, but before this the matter of reclaiming the land had aroused considerable interest locally following certain action on the part of the government.

In 1870 the Ontario Government passed a "Drainage Act" after which the following circular was sent out to the Reeves of the various municipalities from the Department of Public Works:

"Sir: An Act having been passed by the Legislature to authorize the drainage of flooded, wet and marsh lands throughout the province, I shall feel obliged if you will let me know if there are any such lands in your township and will fill in the enclosed form, stating their extent and character."

The Act required municipalities to forward statements of swamp land. If these proved of sufficient importance the government agreed to grant an amount sufficent to drain said lots. "As soon as the Corporation shall have agreed to pass by-laws for repayment of the grant." Tax for repayment was to be levied in similar manner to that when a by-law is passed to raise money for a particular school

section. In this case only parties whose lands were benefitted would be required to pay. When the work was completed arbitrators were to estimate the relative proportion that each of the owners of property improved ought to pay. Twenty years were allowed for repayment at 3½% interest.

Following this action of the government the "Observer" advised thus, "Let the Reeves of Cartwright Reach and Scugog put in for the redemption of the drowned lands of Scugog. Let the dams at Lindsay be taken away, and large quantities—thousands of acres of the drowned lands will be redeemed. Let the channel be deepened and the bed of the river straightened, Port Perry will derive the same advantages as she does now as far as commerce is concerned. The health of the whole valley will be improved."

In the year 1877 the following report appears in the same paper. 'The agitation for the drainage of Scugog culminated in a monster meeting held in the Town Hall, Port Perry, on the evening of Friday last. The meeting was convoked by vice-royal proclamation and was a rouser. Mr. Bigelow argued that the utmost possible in the way of draining was to lower the lake a little over four feet; that if it could be drained the results would be disastrous to the village and to this entire section of the country. "Being from home we were late in getting to the hall and just as we entered we saw an unfortunate dragged along the floor the whole length of the hall and thrown over the stairs. We asked a party what the trouble was and were informed that that had been the only man in the hall in favour of the drainage and it had been considered best to drain him out." Mr. Forman argued against the drainage as did also the engineers John Shier, Wm. Murdock and W. E. Yarnold, who pointed out that the people then making application for power to reclaim the marsh had nothing to do with drainage.

The people who were making application for power to reclaim the marsh were the people who shortly after formed the "Marsh Lands Reclaiming Company"; and obtained a charter. In July, 1880, they were ready to begin work. About this time Port

Perry voted on a by-law to grant the company a sum of two thousand dollars. In an account of the time we read, "English capital is being brought into the enterprise and steps are being taken to proceed with the work without delay. We understand it is the intention of the company, if satisfactory arrangements can be made with the present contractor, to take the contract of building the Scugog Bridge off his hands, and go on with the work as a whole. They would then build the new part and repair the old in the most permanent manner and so as to suit their purpose in the matter of draining the marsh. All will be pleased that the company is going forward with this important work, it will save much valuable land, be of great advantage to the entire surroundings and secure a permanent and convenient roadway between Cartwright and Port Perry. We wish the enterprise every possible success."

Like a great many others that have begun and ended in the same way, this company, though it promised great things at the beginning and possessed the good wishes of the locality, "stopped short never to go again," when the capital, or energy, or courage, or hope or all these things together, died.

If the company had reached its objective the view from the south of the Island would be very much different from what it is at present. They had figured on reclaiming five thousand acres to be used as pasture land, and calculated that with each acre pasturing three head of cattle at ten dollars a head, they would have a revenue of one hundred and fifty thousand dollars. Inspired by these great expectations three men, who had evidently come from some office and neglected to provide themselves with overalls, one day in July, 1880, arrived at the Scugog end of the Port Perry-Scugog bridge, took off their coats and began to dump Scugog Island, or a part of it, into the lake, using pick and shovel and wheelbarrow for the purpose. It is not necessary to take the second look at the half a mile of swamp that they proposed to fill up to appreciate their courage, or to understand why they soon despaired of accomplishing their purpose in that way. But according to the proverb, "where there's a will, there's a way"

and these men seemed ready to prove it. They now attacked the problem with a pile driver. Tongued and grooved piles were used and had been driven to a distance of three or four rods when the company for some reason or other abandoned the project altogether. Now a hole in the bank of the Scugog shore is all that remains to be seen of the achievements of this ambitious undertaking. The marsh continues as it was, but is now a game preserve in the possession of a certain syndicate.

Some day the marsh may be reclaimed, but not until land in Ontario is scarce enough to make it necessary and worth while.

SCHOOLS AND EDUCATION

"School days; school days!
Dear old Golden Rule days.
Readin', and writin', and 'rithmetic
Taught to the tune of the hickory stick."

A history of schools and education in Ontario County, or any other county for that matter, would be interesting in itself. Here, as elsewhere, great changes have taken place during the last hundred years and many improvements have been made. The boys and girls of the present have many educational advantages that were unknown and undreamed of a century, or even half a century ago. There may be a few ultra-conservatives who even in this matter are inclined to think "the former days were better than these"; who would say with Lowell:

"The town hez got
A high school where they teach the Lord knows wot,
Three story larnin' 's pop'lar now; I guess
We thrive on—wal, jes' two stories less.
For it strikes me there's sech a thing ez sinnin'
By overloadin' children's underpinnin'!"

According to the general opinion expressed by those who have written upon the subject, there has been a steady improvement upon former conditions, by the introduction of higher standards and better methods.

Rev. J. Carruthers, who kept a journal of his travels through Ontario from 1832 to 1861, which he published under the title "Retrospect," on revisiting Gwillimbury and Whitchurch in 1861, wrote as follows: "Thirty-three years had passed since the time I was a teacher in this section of the province and my mind was forcibly carried back to the bygone period. The present flourishing condition of the country—the healthy appearance of every part of the community—the steady progress in all that pertained to the civilization and welfare of man,

compared most favourably with the backward and discouraging state of affairs as recalled from the experience of former days, deeply engraved in my memory. Having been a teacher, the efficiency of the present means of instruction impressed me the more strongly. I remembered the schools of the olden time—the pedantry put forth therein—the miserable hovels, and still more miserable provision made for their maintenance, equalled only by the poverty of the instruction imparted by such—to use a popular Yankee term: 'institution'."

The "Historical Atlas" published by H. Beers Co. in 1877 contains the following remark: "The beginning"—of the system of education—"was entirely insignificant, but the issue has been, except to eyewitnesses, amazing beyond credibility. The oak has indeed sprung from the acorn and its boughs cover all the land."

The first school in Reach was that conducted by Elder Scott for the benefit of the Indians. That was in 1827. The school was situated on the Indian Reserve at the place where Port Perry stands

The first school for white people was built at Dayton's Corner in 1828 by the Crandells, Hurds and Daytons. In 1835 the second school was built on the front of the fourth concession, a few rods west of Hinks' mill. There were thirteen schools in the township by the year 1848. Port Perry High School was established in 1868. This was burned in 1926. At present a fine new and modernly equipped building is ready for use.

The first day school on the Island was that conducted by the Missionary to the Indians. The school house was a little log building that stood in the corner of the orchard across the road from the present Indian church. Mr. Joseph Shilling, father of Mrs. D. Elliott was at one time—about 1852—the teacher. In 1847 there were twenty-one scholars in the school. The Missionary reported that there were then on the Island about one hundred white people of fourten years and upwards, and that he had bestowed upon these some amount of labor, possibly some amount of teaching. In 1870 the Indian school was reported as in a healthy state, but in 1872 the report

states "The people suffer from the want of a regular day school." In course of time the school was abandoned altogether.

At the Head, the first school house stood by the side of the old centre road, to the west and a little north of the place where the church stands. It stood there until about 1860 when it was moved to the present school site. About 1865 this old school was burned. School was then held in a log house, that stood to the north of the church, until the present building was put up.

The first school house built at the Centre still stands though for several years it has served other purposes. It may be seen in the corner of Mr. George Jackson's field near the main road, about two-thirds of a mile south from the Centre church. It is a log building, and the depth of the logs shows what fine cedars grew in this locality when it was built. The neatly hewn sides of the logs and the dove-tail fitting testify to the skill and resourcefulness of the men of that day. From what we read of school buildings of the early days we judge that this one is a fair sample of the school buildings of that time.

The following extract from Beers' "Historical Atlas" is especially interesting in this connection.: "In these primitive times the school house was constructed of logs frequently unhewn, and it contained but a single room. The furniture was of the rudest description, consisting chiefly of long pieces of deal supported by pins inserted in the wall, used for desks in front of which extended huge pieces of square timber supported by legs of uneven length, whose unaccommodating imparity afforded more opportunities to the pupils of determining the centre of gravity than practising the art of caligraphy. Utterly blank were the walls, except indeed where some adventurous youth had carved his name, or with bold design had traced in carbon the well-known visage of "the Master." Maps, charts and all other triumphs of Caxton's art that now adorn the walls of the humblest school house in the land were then unknown, and we doubt not, many middle-aged men and women can recall their first impressions when they beheld, unrolled before their admiring gaze,

a map of this stately planet, which, they heard for the first time had been bowling around the sun for thousands of years. Like many dwelling-houses of the time, the school house was heated by means of an immense fire-place, upon whose ample hearth blazed tremendous logs cut from the adjacent woods —a system that served the double purpose of heating and ventilation. Of fresh air, indeed, there was no lack, for after a few years' occupation this building disclosed many holes and crevices through which wind or rain found an easy entrance, and through which the youngsters, tired with their unaccustomed toil, might espy the progress of the world without. Tradition tells that the first stove in any school house in the county was made from an old potash kettle, two accidental holes, one in the bottom and the other in the side, suggesting, to some ingenious patron of learning, the stoking-hole and the flue. Turned bottom up and furnished with a chimney, what need to state that it became the admiration of the countryside. Rude and destitute of conveniences as these first school houses were, they nevertheless cost the early settlers no little self-sacrifice."

Looking at the old school one begins to think of those "days of yore", and to imagine what took place in that building. One thinks of the teachers who served there and wonders concerning their histories, what they became and where they went. In imagination we see the teacher, whose head must have come close to the ceiling if he was anywhere near six feet in height, instructing the boys and girls of that time, many of whom have long ago left these scenes, some of whom are the old folk of the present. One thinks of the council meetings held there; of the bearded elders who gravely discussed the problems of the day while they tramped through the bush, little thinking of a time when automotive vehicles would bring together the clean-shaven boys of fifty and sixty, travelling over well-built and graded roads, raising clouds of dust where they had to wade in top bots through water and mud.

In 1869 the Council passed a by-law empowering the trustees of S. S. No. 2 to borrow funds for the purpose of assisting in the building of a new school

house. Mr. Baird speaking of conditions on the Island at the close of 1868 says: "The only inferior school in the township is about to be replaced by a comfortable new one." In April of 1869 he wrote, "The building of churches and school houses in this prosperous little township is a pleasing feature of its progress." The building erected in 1869 is the one that still does duty. Mr. Baird had this to say about the school grounds of No. 2 in August, 1872. "We perceive that the school grounds of Section No. 2 are being tastily fixed up and surrounded by a handsome fence. The school house and the grounds surrounding it bid fair for being the most handsome in this or neighboring townships, when the trees and shrubs shall have been planted as contemplated."

There is a little log building standing on Mr. J. W. Crozier's place, that is said to have been used as a school at one time. It is possible that some person in those days before there was any school house or regular teacher took pity on the boys and girls who were growing up and gathered them there for instruction in the rudiments.

No doubt it is true of most localities, that the first schooling children got in the pioneer days was in their own homes. Mr. Farmer in his book "On the Shores of Scugog" says of Reach: "Before the first school for white children was built in this locality the three R's were taught by the parents in the evening by the light of a blazing fire or some tallow dips."

The first real school house in Section No. 3, was built on the main road a little distance to the north of the corner where the present school stands. For several years church services and Sunday school were held in the same place and there remain several accounts of "doings" in the old building that now does service as a stable on Norman Crozier's place. The present school house was built in 1882. The Council in October, 1883, passed a by-law to provide for the raising of money by loan for the purchasing of a site and the building of a school in section 3. The lot of one-and-three-quarter acres upon which the school is built was purchased from the Indians in December, 1882. The release was signed by John

Johnson, Chief; Chancy Johnson, Abraham Johnson, James Johnson, William Marsden, Charles McCue and Thos. Marsden.

Time has brought many changes since the days when the teacher used to board out a week here and a week there until he or she had gone the round of the ratepayers' homes; since the day when the teacher was paid a salary of two hundred and forty dollars for the year's work and in the contract agreed to "light the fires, sweep the school in the evening of each day, and clean the school at least three times during the said term of engagement." A writer in 1877 said there were many then living who could remember when "an itinerant system of boarding supplemented the scanty wage" of the teacher.

According to reports of the time many of the teachers of that day would get no larger salaries if they were living at present. Some of them would get no salary at all for the qualifications they possessed would not secure them a position. That there were many good teachers we cannot doubt, but the conditions that existed in the new country where there were as yet no standards, no trained teachers and no organizations made possible the state of affairs described in the following extracts:

Rev. J. Carruthers in 1861 wrote "In the year 1816 by an Act of Parliament a fund of $6,000 for educational purposes, was provided, to be apportioned annually to the several Districts of the province. From this fund the District of Newcastle received $400; Home $600; Midland $1,000; Johnstone $600; Eastern $800; London $600; Gore $600; Niagara $600; Western $600; and Ottawa $200. The Board of Education sat in Toronto and Bishop Strachan was the head thereof; honorables Allen and Billings were also two active members, and a Mr. Walton was the secretary. Odd and fanciful were the characters who presented themselves for a pedagogue's certificate, and many laughable incidents in connection therewith are on record. An A. B. C. knowledge, however, ensured the candidate a diploma, and a short printed school report, for which Mr. Secretary Walton scrupously exacted a quarter of a dollar—

official perquisite—guaranteed the annual government allowance. I recollect hearing of one party who applied for a license to teach the youth, near the spot where now stands the noble Richmond Hill school. His lordship said, "Well, James, you want a certficate?" "Yes, my lord." "Very well you understand the Rule of Three?" "Not a bit of it my lord." "O, well, you can work compound multiplication?" "Well, my lord, I can manage it middling; but the long sums puzzle me a good deal." James, however, being an honest man, and an old acquaintance of the bishop, pocketed his certificate and went forth a licensed teacher of the three renowned R's.

"A little farther north on Yonge street in the Quaker Settlement, they were much in want of a teacher, but the funds were low; however, they managed to engage a diploma'd school 'marm' lately imported from the old country. The school was in an incipient state; the daily reading book was the Bible, for the school was one of those ancient godly ones where the leaves of the Holy Scriptures were made to subserve every literary as well as servile purpose. Unfortunately for the learned 'Marm' she inadvertently selected the book of Numbers to commence her work; soon the juveniles were brought to a dead halt by one of those 'big words'. After much spelling and hemming, the proper name was disposed of; but soon another obtruded itself. This time the hard name defeated both pupils and 'marm' in a regular attack; but the adroitness of the lady, by a side blow warded off this damaging stroke at her scholastic skill, 'My dear children,' said she 'Moses was a very good man, therefore whenever you meet with any of those long names, to save time and trouble, just call it Moses and pass on.' This evasion succeeded admirably; no farther obstacle occurred; the mistress maintained her position, and received much praise as a preceptress of youth, who made the path of learning easy and smooth.

"Happily those times have passed away. There is a sort of melancholy mirth—if such can be—conjured up by their reminiscences. Reviewing through the glass of the present, I can scarcily realize that

such times have been; yet they were, and the country and surounding happy scenes of prosperity and improvement stand out the bolder in relief when comparing them with those shady scenes of pioneering times that have forever gone."

Mr. S. Farmer, speaking of the first school in Reach says: "An old Lowland Scotsman named Cull, became the teacher, and boarded around among the settlers. His learning was eked out by various devices. One was to stick up a jack-knife on the desk between two scholars, promising to give it to the youngster who could whittle out the best boat," and he continues, 'Some early teachers were broken-down gentlemen, who came to this country as a sort of forlorn hope. They had to live, but possessed very little except a smattering of knowledge to entitle them to food, clothing and shelter."

Another said in 1877 "There are many who can recollect when school houses were few and far between, when the machinery of education was of the rudest description and when the highest ambition of parents was that their children might be able to read and write. There are hundreds who can remember when the literary attainments of the teacher were guaged by his own appraisal of them; when 'healths five fathoms deep' and mighty potations were thought no discredit to him, nor were supposed to obscure his mental vision nor mar his usefulness; when the prime requisite for success in his work was not so much the ability to impart knowledge as to inflict innumerable punishments of the most fantastic complexion for the most trifling offences, and to subdue backwoods lawlessness to some system of transatlantic civilization."

Boys and girls of today, who sit in comfortable desks would be much surprised if they could look in upon a school of seventy years ago, and see the scholars sitting at a desk built along the wall, the boys and girls all facing the wall and the little tots occupying benches in the centre of the room.

Some folk give it as their opinion that there was more "scrapping" among the boys and girls of those days than there is now. It may not be fair, perhaps, to conclude that therefore the boys of the

present are better boys. However, we do not in these days hear much about putting tacks on the teacher's chair, or of setting a trap for the teacher that he might fall through the floor into the water underneath, or of some scholar in the school boasting that he is able to give the teacher a "licking" or such pranks as are said to have been common in those days of the "Hoosier School Master." Neither do we hear of school masters enjoying a smoke or taking a nap of an hour or so during school hours. But that often happened in those days. The scholars were usually ready to take advantage of the situation to steal quietly out of doors, taking care to be in their places before the teacher awoke. But sometimes they were a little out in their calculations to their own disadvantage.

One of the teachers who taught in the old log school of No. 2 we have found, namely Mr. J. C. McLauchlin, now of Port Huron, Mich., U. S. A. Mr. McLauchlin taught here in 1863.

Concerning conditions on the Island at the time he lived here he writes: "There were then three schools. The farms were well cleared and cultivated. There were no churches. The school house was the meeting place for religious and general meetings." Mr. McLauchlin evidently forgets the Head church which was built in 1860.

The following extract from Mr. McLauchlin's letter is interesting: "I was born in the county of Glengarry, township of Charlottsburg, by the beautiful St. Lawrence river, of M. E. parents who had to abandon their homes after the settlement of the Revolution in the different states on account of their loyalty. When I was eight years old my parents moved to Mariposa to the village of Oakwood. My people were always for improvements and through the energies of my brothers and father a Grammar school was built and had the effect of helping the boys and girls to get advanced and much to the credit of my eldest brother A. A. McLauchlin the school turned out men who have been useful citizens.

"When I was engaged as teacher the trustees thought I looked too young to manage a school which had the reputation that the "Big Boy" put

the former teacher out. Dr. Francis Oakely of Port Perry was the school superintendent and had kindly recommended me.

"When I opened the school the pupils found that I had cleaned out the room and made minor improvements—had it warm and comfortable for the little ones and greeted them kindly and then we came to order.

"I addressed them and said there is something in the room that you have not noticed although you came under it when you entered — they looked around and spied a large, long green birch switch. I said I had heard that the school was hard to manage and that I had cut the switch and placed it over the door. I never wanted to take it down unless they would not obey the rules of the school and I am pleased to say that I never had occasion. I had such a friendship with them that the younger scholars would come down to Mr. James Jackson's road gate to escort me back from dinner. They would hide amongst the bushes and give me a surprise sometimes, and then we had races to see who would get back first. So the year passed without trouble.

"The parents of the children were always kind to me, and my memories of many of them are pleasant. I have had the pleasure of meeting one of my advanced pupils Mrs. Nancy Rea nee Nancy Thom who was a teacher in Port Perry schools and correspondence with the sons of the people with whom I boarded—James Jackson and his esteemed wife.

"I have had quite an eventful life, and have crossed the Atlantic forty times since 1864. I went to Poughkeepsie, N. Y., to attend commercial college; then I travelled as dry-goods salesman; then started a general store; sold out and came to Port Huron, Mich. Entered again as salesman and after seven years I was engaged to travel for a New York City Wholesale Dry Goods Company for the state of Michigan; remained with them fifteen years and during that time invented flexible fibre known as 'Fibre Chamois' used in place of crinoline and canvas to support cloth and folds in dresses and established companies in the United States in New York, Montreal, London, Paris and in Germany.

"I am now engaged with my latest invention for making boxes to pack merchandise."

Beside the inventions above mentioned Mr. McLauchlin has produced others very interesting and useful.

Dr. Oakley, the school superintendent, mentioned by Mr. McLauchlin, kept a drug store at the place where Mr. McClintock does business at present. He later moved from there to the place where Carnegies do business.

THE CHURCH

As far as we know the first Missionaries to come to this neighborhood were Elder Scott and Elder Marsh who came here about the time that the first white settler came, and the first building erected for public worship was the Indian basswood chapel that stood on the Scugog shore somewhere on the ground where Port Perry stands. Concerning later churches in the township of Reach, Rev. R. Monteath in his book says: 'Our readers wil scarcely expect to be told that the first churches raised in Reach were on the line of the Brock road; we refer to the Presbyterian church and the Primitive Methodist church, the former on the 12th and the latter on the front of the 11th concession, both erected in the year 1848. We are quite aware of another place which was raised four years before, namely that which is used by the Baptists on the front of the 2nd concession; but that was originally intended for a school house and was so used for some time."

The first church in Prince Albert was the Wesleyan Methodist church which was begun about 1850. Smith, in his work, "Canada, Past, Present and Future," speaking of Prince Albert says: "There is no church at present, but one is now building by the Methodists." This church was dedicated on the 8th of February, 1852. The services were conducted, in the morning, by Rev. Enoch Wood, president of the conference, and in the evening by Wellington Jeffers, of the Yonge Street Circuit. Mr. A. Hurd writing to the Editor of the "Guardian" about that time says: "In the days of our short acquaintance our obscurity would justify silence, but not so now. The name we bear as well as circumstances connected with the dedication call for a few remarks. In the course of the few short years that have elapsed since you—The Editor, Rev. Mr. Spencer—were with us, the wilderness has given place to richly cultivated fields; the howling of wolf

is no more heard, the voice of civilization has frightened him away. Villages are springing up on every hand, some of them beginning to wear the appearance of small towns, our own among the number." In connection with the reference to the howling wolf the Editor added this note: "and we hope the mosquitoes have ceased to buzz and bite, for we shall not readily forget the whole night's campaign with them the first time we spent in that neighborhood."

In 1865 the Prince Albert circuit included seven appointments; there were two churches and arrangements were being made for two more, one at Uxbridge, and one at Epsom. The following branches are named in the report of missionary collections: Prince Albert, Port Perry, Borelia, Utica, Epsom and Wright, Uxbridge, Scott, 2nd concession of Reach and the 14th concession. In 1864 Prince Albert reports that at the quarterly meeting it was decided not to ask for any missionary grant except for the Scugog work. Scugog had recently been added to the circuit. The minister in his annual report says: "We have eight regular appointments and four occasional." It is interesting, in the light of present day conditions to read 'our people wish the townships of Carden and Dalton annexed to the Coboconk mission." After the union of 1883 the circuit included Prince Albert, Prospect and Shirley. The Bible Christian church was to be disposed of or converted into a parsonage.

On Thursday, June 24th, 1869 a circuit tea was held in the drill shed. The tea and entertainment that followed were in the interests of a new parsonage. Music was furnished by the Brass Band from Manilla. Rev. Geo. Webber, pastor at Coburg delivered a lecture in the town hall on "Cromwell and his time." The proceeds of the whole affair were $110.

The Presbyterian church in Prince Albert was built in 1857. Rev. R. Monteath was pastor from 1856 to 1865. During the pastorate of Rev. Mr. Jamieson, St. John's was built at Port Perry. For a while both churches were kept open, but later the church at Prince Albert was closed and has since been taken down.

In Port Perry the first religious body was the Mil-

lerites. They held their services in a log cabin near where the water tank stands. About the time that they disbanded, the Catholic Apostolic church began. The first Methodist body was the Episcopal They worshipped in a church near Borelia built in 1857. After moving from there they worshipped in two other buildings, one, that now used as a primary school—and we are told that if you look closely you may still see the original inscription showing through the paint—the other stood on a corner of Mr. Crozier's property on Queen street.

The Wesleyan Methodists, who were strong in Prince Albert, after that place began to decline, tried to establish themselves in Port Perry. At first they were successful. Afternoon service was held in a big room above the Walker House hotel sheds. This was afterward discontinued for a year. During the ministry of Rev. C. Philp, Jr., they built the brick church which was afterward sold to the Roman Catholics and is still used by that body. The present church, now known as United, was built in 1885.

The Church of the Ascension was first opened, according to Mr. Farmer, on the 25th day of February 1868, under the incumbency of Rev. R. S. Forneri. A traveller who spent Sunday, April 22nd, 1875, in Port Perry complained because he could not get into the church. The Bishop of Toronto was present and the church was crowded. He hoped the edifice would soon be enlarged. During the ministry of Rev. J. Fletcher, 1890-91, the church was remodeled and improved.

Port Perry has had the Salvation Army and also the Saved Army. The Baptist Church was built as a Mechanic's Institute. Just a little while ago the spire was pulled down, as it was supposed to be dangerous. It was found, however, to be exceedingly well-built and would have stood, according to one, "A Charleston earthquake."

The Centre Road of Scugog might very well be named Church Street for there are at present four churches along it and there have been as many as six.

The history of church work on the island begins with the establishment of a mission among the In-

dians, by the Wesleyans, about 1845. For two or three years from 1850 to 1852 or 3, Mr. Joseph Shilling, father of Mrs. David Elliott, was stationed here as a teacher and exhorter. From 1853 for some years the work was attached to the Cartwright and Manvers mission. In his report for 1884-5, Rev. Thomas Hanna of Cartwright Mission stated "This mission embraces the townships of Cartwright and Manvers and the Indian work on Scugog. The want of an assistant according to arrangements of conference has been a drawback especially on the Island, where there should be two Sabbath apointments, one White and one Indian." In 1862 the Scugog work had become a part of the Prince Albert mission. Rev. C. Sylvester reports that he has visited Scugog regularly, preaching every two weeks. The work continued thus, apparently, until the union of 1883, when the following circuit arangements were to take place in Reach: In Port Perry the Canada Methodist church was to be enlarged and be the church of the circuit, while the M. E. church was to be sold, the circuit would then have one appointment. Prince Albert was to have three appointments, Prince Albert, Prospect and Shirley, the B. C. church at Prince Albert to be disposed of or converted into a parsonage, Manchester was to have five appointments, Manchester, Greenbank, Saintfield, Marsh Hill and Mark's Corners, Seagrave three appointments, Seagrave, Shaws and Pleasant Point; Scugog three appointments, the Indian and two others.

Thus the Scugog work became a mission with its own minister who for several years resided in Port Perry. In 1893 the Scugog Quarterly Board passed the following resolution: "That we request the Conference through the District to allow the Trustees of Scugog parsonage situated in Port Perry to sell the same and apply the proceeds to the building of a parsonage on the Island as we think it would be in the interests of the mission for the pastor to live on the circuit with his people.' This request was granted, the parsonage was sold and a new one was built on the Island somewhere between 1893 and 1985. In March, 1895, the Board invited a young man named Boynton, who was at the time preaching

in Little Britain to be pastor and offered a salary of $375. They did not secure him.

After the Baptist Elders Scott and Marsh, the Methodist Episcopal ministers were the first to minister to this neighborhood as will be seen in the list of ministers at the end of the book. They ministered to the Indians when they had their Reserve where Port Perry is. Just when the Episcopalians began to visit the Island we cannot say, probably about 1845 or soon after the settlers began to arrive. It is recorded that in the church year 1845-46 there were nine camp-meetings held throughout the Province and Scugog is mentioned as having shared in these. In the later fifties there was a revival at the Head under Rev. M. Cook. There were several conversions and as a result a church and a Sunday school were organized. In March 1867 Rev. T. C. Brown reported: "We have just closed special meeting at the foot of Scugog Island at which about fifteen were brought to Christ and we are now in another at the head of the Island with good indications.'

The first church built by the White people was that known as the Head church which was built by the Episcopal Methodists in 1860 and dedicated on Sunday, September 8th, 1861. The people of the present do not realize at what sacrifice some of these places of worship were put up and maintained. There are members of a certain family who remember the winter they lived on buckwheat, and carried buckwheat pancakes to school every day because their father had sold all his wheat and seed grain to save the church from being mortgaged. Following is the account of the dedication of the Head Church: "Last Sunday we had the pleasure of attending the dedication of the new M. E. church in Gamble's neighborhood at the head of Scugog Island. Rev. Mr. Petitte preached an excellent sermon in the morning to a large and attentive audience. His text was Genesis 28:16-17. At 2 p. m. the Rev. Mr. Curtis, of Brooklin, took for the foundation his discourse, Chron. 28:9. The Rev'd Gentleman addressed his discourse to a large concourse of people. In the evening N. H. Davis, Esq., preached

to quite a large congregation from John 1:29. We congratulate our friends on the Island upon their success in erecting such a beautiful chapel. It is a credit to the Island. The building cost with the shed, $677. On the morning of the dedication there still remained a debt on the church to the amount of $177. This debt, the building committee and trustees were anxious to pay off. As the church had been built by a few it came heavy upon them. The building committee were agreeably surprised to find at the close of the dedication services that they had raised by subscription and collection $181, four dollars over and above what was necessary to pay the debt due on the church. The result must have been beyond their most sanguine expectations."

According to the announcement of the services Rev. Charles Taylor was to preach in the evening. Apparently for some reason or other he did not come so Mr. Davis preached in his stead.

In 1868 two churches were built, the Christian near where Mr. John MacGregor lives, and the Bible Christian on the N. W. corner of lot 6, con. 9. It is said that these two were raised on the same day. The Bible Christian church was later moved to the Centre where it still stands. During the pastorate of Rev. W. T. Wicket it was enlarged by having about twenty feet added to the length of it. On the re-opening Sunday, Rev. Prof. Bowles of Victoria University, Toronto, was the preacher. "On Monday evening a most successful tea meeting and entertainment was held. A most bountiful supper was served, followed by an excellent programme of music and addresses. There was an enormous crowd present, enough to fill the church two or three times, but everything passed off quietly and orderly. William Ross, ex-M.P., of Port Perry, occupied the chair, with his usual grace and dignity. A successful appeal was made by Rev. B. Greatrix for subscriptions to clear the church of all debt."

The original church was dedicated on Sunday, June 31, 1869. Folowing is the account of the event as recorded in the Observer, the Bible Christian paper then published in Bowmanville:

"To the numerous readers of the Observer unac-

quainted with the locality a brief description of the Island will not be out of place. It is the largest of these islands which stud the beautiful and romantic "Lake Scugog" and was for many years called by way of pre-eminence the "Big Island," but has been for some time formed into a township and designated "The Township of Scugog, in the County of Ontario." It is connected with the mainland at the rising Village of Port Perry, the anticipated terminus of the "Whitby and Port Perry Railway," by a floating bridge, three-fourths of a mile long. The soil is for the most part good, and is occupied by an industrious, intelligent and moral class of men, to whose praise I would record the fact, that there is no tavern on the Island. Here some five years ago, during the Pastorate of Bro. John Pinch, at the earnest request of the settlers the Gospel message, was proclaimed in a little log school house, and soon a few members were united in church fellowship. The ministers of the M. E. church also, found their way to the Island, and succeeded a few years ago, in erecting a nice frame church.

During the Pastorate of Bro. John Williams, our members were stirred up to arise and build a house for the Lord, a site was sought, and obtained from Mr. David Jackson, a subscription list passed around, and the sum of $400 subscribed towards the object. Immediately after my apointment to the charge of this mission, steps were taken to commence the work, the contract for a frame, on a stone foundation, 24 x 36, with an entrance porch 10 x 12, was let for the sum of $545, the members supplying material for foundation, and frame, so that the whole expense of the church is about $600. The Trustees and building committee, knowing the friends on the Island had subscribed to the full extent of, and in some instances, even beyond their ability, and that $150 would be required to meet the contract engagement, were filled with anxious fears; many thought it unwise to provide a tea, in connection with the opening services, as the burden would necessarily fall on a few, however, being encouraged to proceed they went to work with a will, and made the necessary preparations. The state

of the roads did not tend to allay their fears, there being no sleighing, but on Sunday morning hope began to dawn, for long before the hour announced for the first service had arrived, sleighs and cutters from the environs of the lake, and wagons and buggies from a distance, streamed along in quick succession and many asked, where have they all come from. The church was soon filled to its utmost capacity. Mr. Barker, President of the Conference, conducted the service, and preached the dedicatory sermon, taking for his text the closing words of Solomon's prayer at the dedication of the Temple: "Now, therefore, arise O Lord God into Thy resting place," etc. 2 Chron. 4:41. The sermon was in Bro. Barker's best style, delivered with great pathos and power, sometimes a quaint remark caused the smile of delight to play on the countenance, and anon, some soul touching truth, melted every heart into solemn awe. It was indeed a very gracious time, many felt the Lord had in truth, arisen into his resting place.

The afternoon service, was, according to annuoncement, to have been conducted by Bro. Whitlock from Mariposa, but he was unable to attend. Bro. Joseph Hoid, Chairman of the District, was present, but though earnestly requested, did not feel himself equal to the duty, of conducting the service, and Bro. Barker again ocupied the pulpit, grounding his discourse on Rom. 5:1: "Therefore being justified," etc. It was an execellent sermon, the means of the sinners' justification, was set forth in plain, but impressive language. The preacher was most happy in stripping the doctrine of justification by faith, of the mysteries thrown around it by the School men, and illustrated it so clearly and beautifully, that few, if any, could fail to understand this important scriptural truth.

It was thought by many, that the evening congregation would be small as many had come from a distance, and would have returned, but the church was literally crammed, while Bro. Barker again officiated, addressing the audience, from the words of the Psalmist: "One thing have I desired of the Lord," Ps. 27:4, 5, 6. The sermon was rich with precious

truths and listened to with devout attention. We trust that much good will result from the services, one at least, an aged friend on the Island, and who with his family, has taken a deep interest, in the erection of this little sanctuary, expressed to us his determination henceforth to serve God. And by the way, let me here record a circumstance connected with the introduction of the B. C. cause into the Isle of Wight, in which this old man (then a boy,) was an actor. Father and Mother Taylor, were very poor, but when Bro. Bailey entered the locality, amid opposition and persecution, this family cheerfully opened their door for the preaching of the word, and out of their deep poverty, entertained the preacher. After one of his visits, the family were in a great strait, for the means of subsistance, one shilling was all they possessed, and where another was to come from, they knew not; our friend Taylor, then an active healthy lad, was sent to the bakers, to purchase a shilling loaf and a slice was cut off, for each member of the family, this did not satisfy the appetite of the boy and he earnestly urged for another piece, "no! dear" was mother's reply, "we can't afford to give you any more. "Do mother," said Father Taylor, "give the boy another piece" and seconding the word by the act, took the loaf and commenced to cut, the knife stuck fast, he pulled with all his strength, and something fell to the floor, it was taken up, and lo, a shilling with a large piece of dough baked around it was found. The sneering skeptic, will doubtless say, all mere chance, but not so thought that pious family, as they devoutly knelt around the altar, and poured forth grateful thanks to God for his mercy, and not so, thinks our aged friend (the then boy), for when a few days ago he told me the circumstances, he said, "Thank God we never have since that day, to the present, wanted a shilling.

"The Sunday services had inspired the Islanders with buoyant hopes for the tea, nor were they disappointed, for from Reach, Cartwright and Mariposa,

the various vehicles well laden with friends came pouring along and soon the cheerful greetings of old friends, and former acquaintances gave way to the bustle of the tea table. A hall, kindly lent us by Mr. Finley, proved a great accommodation, where table after table was crowded by those who felt the invigorating effects of the 'cup that cheers but not intoxicates' and although at one time fears were entertained that the provision made would give out, yet there was not not only enough but to spare.

"Bro. Whitlock had, ere the tables were all served, responded to the wish of the pastor to address those who, having partaken of tea, had repaired to the church. We learn that his speech was highly appreciated. Having all found our way to the sanctuary, the pastor took the chair, and, at the suggestion of Bro. Barker, that the debt should be wiped off ere the speaking was resumed, the chairman announced that together with the Sunday's collections which amounted to $28, and the proceeds of the tea, $50 would be required to present the house a free gift to the Lord. The congregation went cheerfully to work, and in a few minutes contributed $54. The brethren, Hoidge, Pinch and Barker, then addressed the audience, giving the utmost satisfaction, indeed the men seemed inspired for the time, each succeeding speaker carrying the crowded assembly higher and yet higher still; it was in fact, the most successful meeting we ever enjoyed. It tended not a little to the pleasure of the meeting to see Bro. Pinch looking so well, on the platform, to which pleasing fact, one of the friends in moving a vote of thanks to the speakers, alluded in a very effective and touching manner, and also to the restoration of Bro. Hoidge from what was thought a death-bed, which called forth an enthusiastic response, both from platform and pew.

"The exercises both on Sunday and Monday evening were greatly enlivened by the performance of the choir to whom we again tender our sincere thanks for their very efficient service on the occasion."—By D. Cantlon, Pastor.

The appearance of the above report called forth the following letter from Rev. J. B. Tapp, who used

to visit the Island around 1848, according to his own statement:

To the Editor of the Observer:

Dear Editor—In reading the report of the dedicatory services of the church on Scugog Island, my mind was led back some twenty-one years, when a dear brother, now in glory, used to convey me, once a month, in his little boat to that small Island to preach on the Sabbath evenings during the summer months; and blessed good times we used to have. In the winter my horse and cutter would cross on the ice. I recollect, distinctly, one Sunday evening Bro. Pound put me over in his boat, as usual, and that night left me behind among the friends, which was what I delighted in, and have been repaid a thousand times for the sacrifice of home; perhaps if I were to say a million times it would be nearer the truth—what was my surprise in the morning to see the Indians, skating across the Lake (on which my dear friend sailed with his boat the night before) at full speed. There was no bridge at that time connecting it with the land, as now. It was the first time I had ever seen them skating. I was astonished at their fleetness. It appeared to me that they were no sooner on the lake than over.

A month from that time something very particular called me home to Mariposa, very early in the morning; I started from the Island after preaching about eight o'clock on the Sunday evening. The snow was blowing a little on the land, but I found it very difficult on the lake, the track was nowhere to be found. I thought however, I could find my way on the lake, some ten miles without difficulty. On I drove, and on, but never found my way home until daylight; I got on the land once, upset my cutter and lost some of my things among the stumps; I soon found my way back again on the ice. It was a bitter cold night. I was calm and the peace of God filled my soul, and had I been frozen to death, heaven would have been my home.

O. B., Feb. 24, 1869. J. B. Tapp.

The Christian church was built probably in the year 1868. It stood on the east side of the centre

road close by the place where Mr. John MacGregor lives. Remains of the foundation upon which it stood are still there. It is said that this church was built as a result of the labours of Mr. Ben Rodgers, who used to come from Oshawa to conduct services once a month. The cause flourished for awhile but came to an end in the course of time. The church was taken down and the materials were used in building the house in which Mr. Elmer Clark lives.

In 1869 a Wesleyan Methodist church was built. In the Observer of April 15th, 1869 this item of news appears: 'A Wesleyan Methodist church is about to be erected in the township of Scugog. The building of churches and school houses in this prosperous little township is a pleasing feature of its progress." Mr. Cleghorn is said to have been the leader in having this church erected. It was opened on Sunday, November 28th, 1869. The minute book of the Head Sunday school has the following entry for that date: "No school on account of opening of Wesleyan church on the Island." This church still stands but has been moved a little from the place where it stood orginally. It now does duty as a dwelling house and is occupied by Mr. Alfred Prentice.

It would almost seem that the folk in this township had a mania for churches for at length they started to import them ready-made. We refer now to the bringing of the M. E. church, at present known as the Foot Church from Port Hoover in 1880. It was brought over in the winter or early spring. The building was taken down, the top structure was piled upon the sleepers and the whole was put on wagons. An attempt was made to cross over on the ice, but that plan was abandoned when one of the wagons broke through. There happened to be a wide open crack in the ice extending from Port Hoover to the point of the Island, the church was taken off the wagons and put into the water and floated across, the sleepers serving as a raft. It was brought ashore at the place where Mr. Russell Graham lives and then loaded on the wagons again and brought to the place where it stands at present. The parsonage was built and opened in 1898. On the

fourth of September special services were held in connection with the opening. On Monday there was a supper and Mr. Ray of Bowmanville lectured on: "Mind Your Own Business." The proceeds of the supper and lecture were $55.

The Debate.

Some years ago this quiet community experienced the excitement of a religious controversy—on a small scale. It took place in the following manner:

About 1877 or 78 Rev. Shultz of the Christian church was conducting revival services and in his preaching was expounding the doctrine of "Immersion, a Saving Ordinance." Rev. Mr. Abbs of the Methodist Episcopal church having heard of these things went one night to the Christian church, took issue with Mr. Shultz in the midst of the service and challenged him to a public debate on the question. Mr. Shultz accepted the challenge. It was agreed that the debate should be held in the Town Hall, Port Perry. There, on the appointed night the two champions of "this" and "that" faced each other supported by their seconds. The Presbyterian minister of Port Perry supported Mr. Abbs and the Baptist minister supported Mr. Shultz. The verbal battle raged for three nights and created a considerable amount of interest in the neighborhood. The hall was packed each night. At length, Mr. Shultz, on the third night, after he had delivered his address, gathered up his book and papers and left accompanied by those who were in sympathy with him. Thus ended the debate without any decision having been given.

Many religious beliefs have, from time to time, stood opposed to each other on public platform and elsewhere, and each has sought to annihilate the other. But experience has shown that such beliefs have far more than the proverbial nine lives. Occasionally some strange doctrine gets such a verbal drubbing that, figuratively speaking, it is dragged out of the ring with every appearance of having received the coup de grace. But in course of time it appears again, it may be with a new set of features and therefore scarcely recognizable, yet essentially its old self. It seems that most beliefs, however fan-

tastic, have about them just enough of truth to give them a kind of immortality.

Those who remember this debate between Mr. Abbs and Mr. Shultz feel that the good accomplished might have been represented by a cipher. In fact the question, as to the value of such debates, might itself be a subject for debate.

Religious conditions and the business of preaching are quite different at present from what they were in this country a century ago. To mention some of the outstanding differences, the circuit of that day was of vast extent compared with the charges of the present; travelling on horse-back through forests was a different matter from riding in a motor car even if it be a dilapidated Ford. Then salaries were small where there were any. A preacher's study was often the open country and his library was the few books he carried with him in his saddle bag. A few extracts from records of those days will serve as windows to shed light upon the conditions of the time.

The scattered settlements had preaching when the preacher arrived in the course of his rounds of the circuit. When, about 1866, the M. E. churches on Scugog were visited by a minister whose circuit included perhaps the whole, or very very nearly the whole, of the county of Ontario, people had to go long distances for communion privileges. In the minute book that records the activities of the Head Sunday school from 1865-1869 we come across entries such as this: "No school today, male teachers all away to Myrtle to quarterly service" and again "quarterly meeting today at Shaws." They, in that day, lacked many of the conveniences and advantages of the present; but they knew a life that we in this day, at least those in the settled parts of Canada, can never know. We state this merely as a fact without any suggestion that "the former times were better," or worse, "than these." There was, however, a certain greatness about the life of the circuit riders. In saying this we are stating a conviction born of personal experience. A year in Labrador on a mission one hundred and thiry miles in extent where we spent two months on each round

of the field and had to depend for food and shelter, during that time, on the hospitality of the people; and when one felt that his visit was in most cases an event in what was for the most part a monotonous existence; where the simple service held in the log cabin was the only service in that place for months, was an experience that enabled us to appreciate to some extent the life of the "circuit riders."

For an understanding of that life and these times we have, fortunately, something more substantial than tradition, and more reliable than conjecture. We have several accounts written by men who kept a record of at least some of the years of their itinerary. Rev. J. Carruthers in his journal has the following entry under Oct. 21st, 1832: "Reached last evening my friends Messrs. Beggs and McGills, who had settled on forest lands in the township of Whitby. This morning we had, agreeable to intimation, public worship in an unfinished barn. There was a good attendance and we commenced this interesting meeting in the wood by singing a portion of the 145th Psalm . . . Took my departure north and had to keep the same direction in the forest to reach Lake Simcoe. Entered the townships of Reach, and called upon two Highland families, just settled in the woods near the site which the Village of Prince Albert now (1861) stands on. They observed that they were separated from their brethren. I comforted them by holding forth good prospects, and pointing to the hopes which had been realized by many.'

Under Nov. 12th, 1832, he wrote: "Travelled into the township of Essa; and on attempting to cross the branch of the Nottawasaga river the crossway bridge was down, and I had no alternative but to push my horse down the bank into the stream, and pass myself over on two trees cut from each side, meeting in the centre, and this was safely accomplished. Arrived safe at the settlement in the forest, and lodged at Mr. Duff's." And under Nov. 24th, he wrote at Penetanguishene: "Visited Lieut. Matthewson and prepared for the sabbath. Sabbath morning attended the English church service at

the Establishment, the doctor of the company stationed there reading the prayers and a sermon. In the afternoon I had a good attendance, including the officers and military, and had again the pleasure of sowing the seed of the Gospel by the great waters far removed from gospel ordinances." And Jan. 27th, 1883: "Walked through the forest three miles for public worship, and entered a large log building without window, doors or fire. This building was erected in October last for a place of worship. I was struck with the number of persons closely seated together on boards and benches to the number of nearly two hundred with their Bibles in their hands." This was near Beachville in the township of Zorra.

As to long services, in the light of present day tendencies it is interesting to read what this preacher said concerning the people of Zorra: "Began our service by prefacing and singing the first Psalm, and was engaged in the service about two hours and a half. I may add that the good people in Zorra like good public services, and they like long ones too!"

In those days when the preacher saw people but once or twice in the year every opportunity of speak- to them was precious, and to be improved. On Friday, July 12th, at Bear Creek "several sick persons called on the doctor and he kindly administered to them. I took the opportunity of speaking to them upon the care and value of the soul, and directed them to the Great Physician." Concerning a visit to Dumfries he wrote: "My route lay through Ancaster and Dundas. So far I had no difficulty in finding my way. Afer this I had to depend on what information I could get along the road, both about the road and the people. As I drew near to the settlement, I found that there was among them, an aged Scotch gentleman by the name of Harvey, who had removed from Caledonia, New York, and was regarded as rather the leading man in the settlement. I accordingly obtained directions to his house. On my arrival I knocked at the door, and heard someone in a somewhat gruffy voice invite me to come in. As I entered, the old gentleman was engaged either making or mending shoes with his

back toward the door. He never looked round to see who was there but continued busily at his work. After I had stood in silence for a few moments, he called out to me without getting up "What's your will, Sir?" As he appeared somewhat blunt in his manner, I replied in something of the same style by saying: "Do you want any preaching here?" He immediately dropped both shoes and tools, and springing to his feet, exclaimed in accents I shall never forget "Oh, Yes!"

"He and his neighbors had commenced a settlement in the forest about five years before, and had never had a sermon preached among them all that time . . . Another singularity in my situation was to be upon the very verge of the inhabited world. A man of one of the families in which I spent a night, told me that he knew of no inhabitant between him and the North Pole."

One hundred and seventy-five years ago no preacher was sent from the United States into Canada without his own consent. A Rev. Mr. Vannest, who volunteered for work across the border in 1802 was sent to the Oswegotchie circuit. Concerning his experiences in this country he said of travelling: "We had to go twenty miles without seeing a house, and were guided by marked trees, there being no roads. At one time my colleague was late in getting through the woods, when the wolves began to howl around him, and the poor man felt much alarmed; but he got through unhurt for which he felt thankful to the Lord.

"In August I went to the Bay of Quinte circuit. In summer we crossed ferries, and in winter we rode much on the ice. One appointment was thirty-four miles distant without any stopping place . . . In summer I used to stop half-way in the woods and turn my horse out where the Indians had had their fires. In winter I would take some oats in my saddle-bags and make a place in the snow to feed my horse." Of a certain experience, he said: "At my stopping place the family had no bread, or meal to make any of, till they borrowed some of a neighbor; so I got my dinner and supper about eleven o'clock on Saturday night. On Sabbath I preached. On Monday I rode

about five miles, crossed the bay, and then rode seventeen miles through the woods without seeing a house."

Some idea of the nature of the famous camp-meetings of pioneer days, and what the effect of these upon the emotions of the people must have ben, may be gathered from the following account: This particular meeting took place on the twenty-seventh of September, 1805: "It was held on the land of Peter Huff on the shore of Hay Bay, not far from the Adophustown chapel," This, it is said, "was the first camp meeting ever held in Canada.

"The exercises continued with preaching, exhortation and singing until midnight; then the people retired to their booths. The night was clear and serene, and the scene being new to us, a peculiar solemnity rested upon all our minds. The lights glowing among the trees and above the tents, and the voice of prayer and praise mingling and ascending into the starlight night altogether inspired the heart with emotions better felt than described."

One objection to the old—now historic itinerant system "was the disagreeable business of moving every three or four years." Ladies especially, did not take kindly to that. But what was a move every three or four years compared with the moving described in the following paragraph?:

"Sawyer, though married, travelled his district from end to end with great punctuality, and labored with great energy and success; and that, too, accompanied by his very particular wife, whose fear of dirt was so great that she carried with her her own bed and her cups and saucers, which were always washed with her own hands—a sort of eastern caravan-style of travelling was theirs."

Salaries in those days were small, however estimated. It would seem that preachers then lived upon the principle that:

"Man wants but little here below
Nor wants that little long."

In a letter to Bishop Asbury, Elder Case wrote in 1809: "My expense in the Mission was about thirty dollars, which I have received, together with my salary—eighty dollars—for the year; besides this,

I left ten dollars on the circuit for another preacher; and have brought some assistance also to the General Conference."

Rev. Robt. Corson, writing to the "Christian Guardian in 1869 described the Whitby Circuit as it was about 1829 when he was appointed to that field: "The circuit embraced seven townships. I added two more. We had eighteen appointments that we attended once in two weeks. We had no chapels of our own. We had our quarterly meetings in the Baptist chapel. We found one hundred white people, and two hundred Indians were members of our church. We had to pay at the rate of seven dollars per barrel for flour, had five children, and received $212 to meet claims, fuel, horse-keep and salary. Our friends built us a log parsonage."

Sometimes we feel that there may, after all, be some ground for the charge that human nature is being standardized in these days. When we read about the people of a hundred years ago it seems that there was then less repression and restraint than now. There was a greater freedom of expression and play of the eccentricities and peculiar qualities of folks. Carroll tells of two German local preachers who lived in Niagara county, they were Henry Cline and Peter Bowslaugh. It is said that Bowelaugh's "originality, humour, and German accent made him interesting to hear." His wife once found him, while he was "under conviction," praying in the horse-stable. She said: "Peter has the horse kicked you and proke your leg?" "No, put God Almighty has proke my heart" was his reply. "He was the life of love-feasts, he attended", as his friend Cline used to say. "Throwing shunks of fire among the people, and telling them sometimes that his soul was 'in the tops of the cedars' ". He was always ready to preach wherever a number of people had gathered. "Standing up at the back of a chair, he would commence the services, perchance, by hur riedly giving out:

'Salfashion, O, te shoyful sount,
Vat pleasure to our ears.' "

There were at one time two preachers on the Ottawa circuit whose names were Ferguson and Pearl. At a certain place on the North river there was a

settlement of people, who, after having suffered a succession of heavy and damaging frosts began to move away. A certain man popularly known as "Father Waldron," whose home was a "lodging-place for way-faring men" decided to leave also. "The two preachers were spending a night under his hospitable roof; but the avowed intention of their host to leave the country had made them sad. they did their utmost to persuade him to stay, setting before him the evil that would result to the cause if he left, and the consequent good he would be the means of doing if he remained.

When the hour of family devotion arrived, both of the preachers, one after the other, engaged in prayer, and made the subject which lay nearest their hearts ground of earnest supplication. Ferguson prayed first, and earnestly sought the Lord to prevent Brother Waldron from going away. To each petition, Pearl subjoined the expressive response, "Hedge him up, mighty God!" And when his turn came to plead in prayer, he told the Lord they could not afford to part with Brother Waldron—besought Him to induce His servant to stay—and to reward him for so doing with an abundant crop. He enumerated every kind of produce he could think of by name, and prayed that Brother W's hay, and potatoes, and wheat, and rye, and oats, and peas and barley, etc., might be abundant. Mr. W. was induced to stay another year, and by a very remarkable coincidence with Mr. Pearl's request, he had an abundant crop the following season, in field and garden, excepting onions. When this fact was mentioned to the preacher, "Oh," said Pearl, "I forgot the onions!"

Such were the former days and such the quality of the pioneers of farm and pulpit who made the story of those times the fascinating story that it is.

The Indians

The Indians who occupy the reserve on Scugog Island are Missusaugus of the Ojibway nation and Algonquin stock. According to their traditions they

came south and east from the shores of Lake Superior many years ago and settled in various parts of Ontario, a great many of them around the shores of Rice Lake and other lakes in the vicinity. In those days and for many years after the coming of the white man, the Indians travelled about a great deal. The band that eventually settlled on Scugog was found sometimes at Rice Lake, sometimes at Mud Lake, and at times in Port Hope or Oshawa or Whitby. Some of them visited as far west as the Credit. It is said that one of their chief camping grounds was on the shore where Toronto now stands. Their chief camping ground at Scugog was on the spot now known as Port Perry. Here for several years they occupied a reserve of two hundred acres, and here also they were visited by the first Missionaries in these parts—Elder Marsh and Elder Scott, and later Peter Jones and Elder Case. Under the leadership of the missionaries the Indians built a place of worship known as "The Basswood Chapel" and a day school was established; Aaron Hurd, son of Abner Hurd, a lad of fifteen years, was employed as teacher. He was a young man of great promise and took a deep interest in the Indian people. Unfortunately, after a few years of service at Scugog and Rice Lake, he died at Middletown, Connecticut, U. S. A., where he had gone to study for the ministry. He died in 1836.

In 1832 the Indians moved away from the Scugog reserve, some to the narrows of Lake Simcoe, and some to Mud Lake. They later settled on a reserve of twelve hundred acres at Balsam Lake, but becoming dissatisfied with that place they purchased eight hundred acres on Scugog Island and moved here in 1843.

In a list of twenty-four persons baptised by Elder Case in May 1828 the following names appear: Mr. Johnston, aged sixty; John Goose and Sarah his wife, Thomas and Susan Pigeon, and their children, Jacob, Mary and David; Anna York, Lydia Pigeon, Phoebe Pigeon, Rachel Paske, ally Queenguish, Ruth Johnston, Simon Jack, Martha and Mary Jack, twins; Jacob Kechequoke, Peter Queenguish, and two old persons known as Adam and Eve. In the

early part of May of the same year Peter Jones had admitted these two old persons into the Society and in his diary spoke of them thus: "Admitted into the Society the two oldest Indians—a man and his wife—I have ever seen. I should take them to be more than a hundred years old . . . These aged persons put me in the mind of our first parents and good old Simeon and Anna. We admitted them by the names of Adam and Eve.' The old man, when asked how old he was, said he did not know but he could remember when Wolfe took Quebec. Asked how old he was at that time, he said about as old as this man is now, pointing to one who stood near. The man indicated was about thirty and so it was estmated that the old man had seen at least one hundred summers. He died in December of that year—1828.

The number of Indians in the Scugog band in 1828 was one hundred and fifty and they occupied nine bark wigwams. In 1826 while the M. E. Conference was in session at Cobourg a number of Indians came from the north representing the Rice Lake and Scugog bands and visited the Conference. The following year mission work was begun among them by the M. E. Church. About 1846 the Wesleyans began the mission work on the Island that has ben continued until the present. The first place of worship stood in the orchard across the road from the present church. For a time a Missionary was stationed on the Island, after awhile the work was put under the charge of the minister of Cartwright, and later was attached to the Prince Albert circuit as already shown.

The present church was dedicated on the 26th day of September, 1869. On Monday, the 27th, a great festival was held. There was a great gathering of Indians from the various reserves and many white people from Port Perry and Port Hoover. These were brought over by the S. S. Ontario. Mr. Oliver Raymes remembers having his first boat ride that day, when he was one of the number of those who came from Port Perry on the Ontario. Mrs. David Elliott remembers coming from Rama with her parents for the occasion.

Some of the Chiefs of the band have been; Chief Crane, John Johnston, who was said to be one hundred and three years old when he died, Isaac Johnston, George Goose, and David Ellitt. The present Chief is Thomas Marsden.

Sunday Schools.

Probably, the first Sunday school at the Foot of the Island was conducted by Mrs. Tucker in a little log building that still stands on Wm. Jeffrey's place. This was likely nothing more than a gathering of boys and girls in the home of one who took pity on the children who were "as sheep without a shepherd." A great deal of good Christian work was done in the early days in this way, and is still being done in places where new country is being opened up, and where churches and organized Sunday schools have not yet been established.

The first organized Sunday school at the Foot was held in the public school house which is at present a stable on Norman Crozier's place, as before stated.

The following account of an anniversary held in connection with this school will show how anniversaries were conducted at that time. The year was 1870:

"The Sunday and common schools of S. S. No. 3 Scugog held there anniversary in the grove adjoining the schoolhouse on Sunday and Monday, Oct. 9th and 10th. On the Sabbath the attendance was excellent but being disappointed of one of their speakers there was only one service. The Rev. Mr. Pomeroy preached an execellent sermon.

"Monday was one of the finest days of the season, and the parties on whom rested the duty of preparation were at it by time, and when the hour appointed had arrived, everything was in readiness and a goodly number had assembled around a handsomely got-up platform to take in the proceedings of the day, and a more respectable looking, better conducted company, young as well as old, we have seldom met. Mr. Gerrow, the worthy superintendent of the

school, took the chair and gathered around him his interesting group of intelligent youths and children —fifty-four pupils as bright as are to be found in any part of the province. We observed the Revd's Jamieson and Pomeroy on the platform. Speaking and singing by the children and pleasant music by the choir profitably employed the time till the tea was prepared. The performances were highly creditable to all concerned.

"Tea being announced the children were marched to the tables which were soon filled by a host of smiling gleeful children who tested the locomotive powers of a staff of nimble waiters to their utmost capacity while the little candidates for further favours handed in their cups and kept the woods vocal with their gleeful hum.

'The intellectual feast was resumed. Rev. Mr. Jamieson gave an address; we were next afforded an opportunity of talking a little to the children after which proceedings closed. Miss Hezzlewood did good service at the melodeon."

The minute book of the Head Sunday school for the year 1865-67 is still in existence. Looking through it we found the following entries that will be of interest to some of the old folk who were the boys and girls of that day:

December 31st, 1865.—Pleasant weather. Good attendance. Prizes awarded today for regular attendance and recitation of verses to the following scholars: Elizabeth Rodman, L. J. Rodman, Elizabeth Petrie and W. F. Sweetman.

"January 28th, 1866—Prizes awarded to Thos. Madden and Robt. Petrie. The attendance for that day was: teachers, four; and scholars twenty-nine. The total school force was fifty-eight.

"March 4th, 1866—Miss Rebecca Reader left the school and removed to another township. She has been a faithful and consistent teacher, and much loved by her class.

"March 18th, 1866—Elizabeth Petrie was appointed to teach in place of Miss Reader.

"November 25th, 1866—Miss Petrie leaves country and ceases to be teacher for first Testament class.

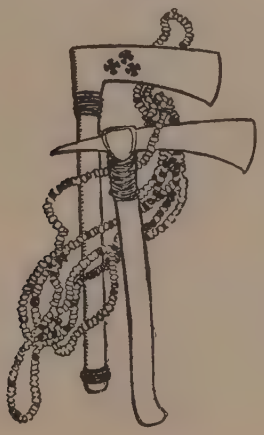
December 2nd, 1866—Mrs. Bateman appointed to teach in place of Miss Petrie."

Wm. Bateman was secretary of the school in 1865 and to 1867. He was followed by John Foy and Mr. Foy by Hugh Hunter.

In June, 1874, all the Sunday schools of the Island gathered for an anniversary in Thompson's woods at the Head of the Island. Rev. Mr. Ferguson was chairman, Miss Rose presided at the organ. "Amongst others a dear litle girl of about five years, a daughter of Mr. Hugh Hunter, mounted a chair and spoke a capital piece."

—ooo—

Mr. Hugh Hunter mentioned in connection with the Head church and Sunday school was a pioneer. He was born near Blackpool, Lancashire, England, in 1835 and came to Canada in 1854. He settled in Pickering township. He married Margaret Redman in December 1859 and came to Scugog about 1861. He took an active part in the Sunday school especially in training the children for anniversaries. In 1876 he moved to the Parry Sound district and the following spring moved to Burks' Falls. He was killed accidentally, while working on his barn, on Sept. 24, 1903. Mrs. Hunter is still alive and enjoying good health in her 89th year.



THE PIONEER

The Rodman Family.

The difficulties and hardships faced and endured by the pioneers of a hundred years ago are well shown in the following acount of the Rodman family.

For the beginning of this story we must go back to England and to the state of affairs that existed in that country at the beginning of the nineteenth century. The social and industrial conditions at that time were such as seem to us at present almost incredible, and these resulted, as was inevitable, in much unrest and serious uprisings. Green, in his history of the time, says: "The conditions of the worker, whether above or under ground were such as we should have difficulty in believing were not the details set out for us in reliable contemporary records and Parliamentary and other official reports." The introduction of machinery only aggravated the condition, for as a result many handworkers were thrown out of employment and wages were forced down to a very low level, at most, about ten shillings a week.

Among other innovations a threshing machine, invented by Andrew Meikle "an ingenious Scottish machinist,' was brought into use. Before this threshing had been done by means of a flail. The farm laborours, were afraid that the introduction of this new machine would throw them out of employment and deprive them of their means of living and so they formed into bands and started out on a campaing of destruction, armed with bars and such weapons as would serve to demolish threshing outfits.

Mr. Rodman, the grandfather of Mr. Isaac Rodman, at present living on the Island, was at the time employed by a farmer who chanced to own one of those machines. This farmer, when he heard that the wrecking gang was coming his way, made up his mind to forestal them and so ordered his men to take the machine and destroy it in the field, fear-

ing that if he left it for the mob they would possibly fire his barns as well as break the machine, as was done in many cases. The mob came along while the men were at work smashing the outfit and immediately compelled them to join the gang and thus it came about that Mr. Rodman was mixed up with the rioters.

Troubles of this kind as well as others of a political or social nature led to a large emigration of people from England to the New World in the years from 1829 to 1833. Dr. George Bryce in his "Short History of the Canadian People," says of this emigration: 'In the year 1832 a committee was formed in Sussex under the direction of the Earl of Egremont, to conduct a band of English emigrants to Canada. Each colonist for the sum of £5 was conveyed to his destination in upper Canada. During that year two ships, the Lord Melville, Eveline, and the England sailed from Portsmouth, having on board upwards of 760 emigrants. A number of these went to Adelaide, while others betook themselves to the different settlement in the western peninsula of Upper Canada."

Mr. Rodman came to this country in 1832 and it is possible that he came in one of the ships mentioned.

Concerning the voyage, George, one of Mr. Rodman's boys, who was old enough at the time to remember what took place said that they were fast in the ice-floes eleven days. When the ice closed in on the vessel the timbers creaked and made a fearful noise and everyone began to fear that they would be wrecked. The passengers were kept below decks. The crew were busy with the pumps while the carpenter and his helpers tried to repair the damage that had been done. It was a great relief to the anxious hearts below when the Captain came and announced that the carpenter had reported "all well." Those who had been praying for deliverance now joined in praise and thanksgiving.

A cousin, who came with the Rodman family, turned back at Montreal. He was a thatcher by trade. When, coming up the St. Lawrence, he saw all the houses covered with shingles he became dis-

couraged. He thought that, as there was no thatching to be done, there was no work for him and so he went back.

Through industrial and social conditions in England were very bad the darkness was relieved by bright spots of charity and good will. One of the ships on the way out from England touched at Pool. The emigrants were invited to the cathedral where a farewell service was held for them and an offering taken on their behalf.

Mr. Rodman, his wife, and ten children arrived in Canada after the usual passage of about eight or nine weeks and landed at York. They had very little capital with which to make a beginning in this new country; they were strangers in a new land. The first night in Ontario they spent in a hotel in York. The proprietor treated them kindly. The next morning when Mr. Rodman and his family were preparing to set out for Bradford, the place where they had planned to settle, the proprietor of the hotel came to him and offered to give employment to the oldest girl Mary Ann, if her parents would consent to her remaining behind. The parents very likely felt they would need all the help they could get, and thinking, no doubt, that the girl would be provided with a good home for the winter, they gave their consent. About a year later when Mr. Rodman went to York and called to enquire concerning his daughter, he found that she died of the Canada Cholera just a few weeks after the family had left for Bradford. It seems almost incredible in these days, when it is possible to make several trips between Toronto and Bradford in a day, that there was a time when a child could be dead in York nearly a year before the parents had heard of it in Bradford. But travelling in those days was very slow. A certain missionary in his report of a visit to certain mission stations in 1830 tells how he left York to go to Penetanguishene and arrived the first evening at "that beautiful and flourishing part of Yonge street—the Quaker Settlement, thirty miles from York. The next morning we left our horses and proceeded to the landing in a hired wagon." They travelled by horseback and by wagon, but when we consider how

many of the early settlers had not even these conveniences, but had to make their journeys on foot we can understand how Bradford would be a long way from York. And how reluctant one would be to undertake such a journey until forced to.

Concerning the Cholera in Canada Rev. W. R. Wood in his book "Past Years In Pickering" has this to say: "In June 1832 a ship arrived in the St. Lawrence from Dublin with Asiatic Cholera on board. The vessel was detained in quarantine but the following day the plague appeared in Montreal. Through the whole summer it raged. The disease only abated when the frosts of Autumn set in. Two years later it awoke to new life and again ravaged through a summer."

In 1832, it is said, upwards of three thousand persons died in Quebec city and a like number in Montreal perished from the dread disease.

The ship that brought the plague to Canada was named the "Carrick."

During the voyage from England to Canada, which was on a sailing ship, Mr. Rodman made the acquainance of another emigrant in the following manner. Somewhere near the Banks of Newfoundland two of the vessels got caught in the ice-floes, a few hundred yards apart. Mr. Rodman was somewhat of an enquiring mind and so he hailed the other vessel. The man who answered and with whom he formed an acquaintance out there on the ocean was Mr. Mark, who came north from Whitby and settled at, what is now called Honey's Corners, but formerly known as Rose's Corners, because the father of Mr. George Rose, now living in Port Perry, was one of the first to settle there. Mr. Rodman, after a while at Bradford, aparently not altogether satisfied with his choice, decided to look up his friend Mr. Mark whose acquaintance he had made under such singular circumstances, and so came down into the Scugog neighborhood for that purpose. He was favourably impressed it seems for he immediately took a lot and began to make a clearing. This lot is at present owned by Mr. Cawker of Port Perry.

While Mr. Rodman worked at his clearing he boarded with Mr. Marks. One evening when he was going home from work, while following the trail through the bush, he saw a vision of his wife. Very early next morning Mr. Mark heard a rap at his door. He went and opened the door and found a stranger who asked if Mr. Rodman was staying there and on being told that he was, he said he had a message for him. When Mr. Rodman came the messenger said to him, "Your wife is very sick and you are wanted at home." "My wife is dead" said Mr. Rodman, "I didn't say she was dead" said the messenger. "No, you did not" said Mr. Rodman, "but I know she is dead as well as if you had told me at first," and he told of what he had seen that evening. The man admitted that Mrs. Rodman was dead. Mr. Marks urged Mr. Rodman to wait for daylight and then set out for home. But he would not wait. As soon as he was ready he started out to walk the forty-five miles or more to Bradford, arriving in the afternoon. Mrs. Rodman died on the 3rd of June, 1834, at the age of forty-two years. Some years later Mr. Rodman went to Kingston and purchased a tombstone for her grave. He took it to Bradford, but although he made a diligent search he never found the spot where she was buried. Failing in his search he brought the stone here.

Sometime after Mr. Rodman moved to Scugog Island the settlers bought a parcel of ground from Mr. Lundy, for the purpose of making a cemetery. Mr. Rodman paid his share of the price with a pine tree. Money was a very scarce things in those days. This cemetery is that near the Head church and there may be seen the tombstone that Mr. Rodman bought to erect at Bradford.

Mr. Rodman after the death of his wife moved to this neighborhood and occupied the lots before mentioned. Later he moved to a bit of land on the lake shore north of Coulter's place and from there he came to the Island and settled on the place now known as "Ambleside" and built the first barn there.

In 1849 he and three others, two of whom were Jacob Pickle and Joseph Reader, joined in the California gorld-rush. When the party reached New

York they found they had not sufficient funds to make it possible for all to go so two of them withdrew and divided their money with the others. Mr. Rodman came to Michigan where he worked a while in the harvest and earned some money with which he made a payment on his farm.

The name Rodman was originally spelled Rudman. The change was made, it is said, in the following way: About 1850 Mr. Rodman went to Mr. Farewell, a lawyer, to get a deed on his farm. When Mr. Farewell asked him his name he said it was Rudman. "The name is not Rudman" said Mr. Farewell, "but Rodman. You say Rudman because of your brogue." So the lawyer wrote Rodman in the deed and thus it is both written and spoken at present.

When we consider travelling conditions as they were a hundred years ago; how companies of people came across the Atlantic in vessels that were tubs compared with the great ships of the present; how they spent weeks and months on the voyage, one wonders how it was there were not more disasters, especially when there are so many today.

George Stanley, whose story of pioneer life may be found in an old volumn entitled: "Life In the Woods" speaking of the voyage to Canada said: "I was glad when the day of sailing came and went on board our ship, the Ocean King, with as much delight as if I had been going on a holiday trip . . . The anchor was heaved, we were soon on our way down the Mersey, and the night fell on us while we were still exploring the wonders of the ship, and taking an occasional peep over the side at the shore. When we had got into the channel, the wind having come round to the south-east, the captain resolved to go by the northern route pasing the upper end of Ireland. All we saw of it, however, was very little; indeed, most of us did not see it at all, for the first swell of the sea had sent a good many to their berths, in all stages of sickness. One old gentleman a Scotchman, who had been boasting that he had a preventive that would keep him clear of it, made us all laugh by his groans and wretchedness; for his specific had not only failed, but had set him off amongst the first. He had been told that if he took

enough ginger-bread and whiskey, he might face any sea, and he had followed the advice faithfully; but as the whiskey itself was fit to make him sick, even on shore, you may judge how much it and the ginger-bread together helped him when the ship was heaving and rolling under his feet. We boys did not fail, of course, when we heard him lamenting that either the one or the other had crossed his lips, to come over their names pretty often in his hearing, and advise each other to try some, every mention of the words bringing on an additional shudder of disgust from the unfortunate sufferer. My eldest sister had sent me, just before coming on board, for some laudanum and mustard, which she was to mix and apply some way that was sure, she said, to keep her well; but she got sick so instantly on the ship begining to move, that she forgot them, and we had the mustard afterward at dinner in America, and the laudanum was a long time in the house for medicine.

Of course, among a number of people gathered in a ship, you were sure to meet strange characters. A little light man in a wig was soon the butt of the cabin he would ask such silly questions and say such outrageous things. He was taking cheeses and tea and I don't know what else, to America with him, for fear he would get nothing to eat there; and he was dreadfully alarmed, by one of the passengers who had been over before, telling him he would find cockroach pie the chief dainty in Canada. I believe the cheeses he had with him, had come from America at first. He thought the best thing to make money by in Canada was to sow all the country with mustard seed, it yielded such a great crop, he said; and he seemed astonished at all the table laughing at the thought of what could possibly be done with it.

"One day and night we had, what we thought a great storm. The sails were nearly all struck, and I heard the mate say that the two that were left did more harm than good, because they only drove the ship deeper into the water. When it grew nearly dark, I crept up the cabin-stairs to look along the deck at the waves ahead, I could se them rising like

great black mountains seamed with snow and coming with awful motion towards us, making the ship climb a huge hill, as it were, the one moment, and go down so steeply the next, that you could not help being afraid that it was sinking bodily into the depths of the sea.

"We met a great many fishing boats in this part—the Banks of Newfoundland—some from Newfoundland, some from Nova Scotia, some from the United States, a few from France. We were becalmed one day close to some from the State of Maine, and one of them very soon sent off a boat to us, with some as fine-looking men in it as you could well see, to barter fish with the Captain for some pork. For a piece or two of the sailors' mess pork, which I thought dreadful looking, it was so yellow and fat, they threw on board quite a number of cod fish and some haddocks, giving us, I thought, by far the best of the exchange.

"One day we saw two whales at a short distance from the ship. Some of the youngsters made some sport out of the sight by telling a poor simple woman, how they had read of a ship that once struck on a great black island in the middle of the sea, and went down, and how the sailor got off on the rock and landed their provisions and were making themselves comfortable, when one of them, unfortunately, thought he would kindle a fire to cook something; but had hardly done it before they discovered they had got on the back of a sleeping whale, which no sooner felt the heat than it plunged down into the waves, with all on it. The poor woman expressed her pity for the sailors who had made the mistake.

"Our Sabbaths on board were not quite like those at home; but we had a clergyman with us, who was going with his family to a chaplaincy in the Far West, we had prayers and sermons in the forenoon when the weather permitted.

"At last we reached the St. Lawrence. As we sailed up the river the views on the banks became very pleasing. The white houses with their high roofs, like those we see in pictures of French Chateaux, and the churches roofed with tin, and as

white underneath as the others, and the line of fields of every shade, from the brown earth to the dark-green wheat, and the curious zig-zag wooden fences, and the solemn woods every here and there coming out at the back of the picture, like great grim sentinels of the land, made it impossible to stay away from the deck. Then there were the grand sunsets, with the water like glass and the shores reflected in them far down into their depths, and the curtains of gold and crimson, and violet, and green, by turns, as the twilight faded into night."

Arrived in the country, the immigrant had to choose first of all a spot upon which to build his new home and establish himself. The spot was, in most cases, covered with virgin forest; it was often far removed from towns and villages. The little cabin when it was built was a "lodge in a vast wilderness."

Joseph Gould, in the story of his life said that when his father settled on lot 32 con. 6 of Uxbridge their log cabin was in the depth of the woods, twenty miles from the settlement on Yonge street to which there was nothing but a track through the forest. He stated the case poetically thus:

"There was a man, in early time
When Canada in childhood stood,
Came from a southern warmer clime
And settled in her shady wood."
From settlement in forest lone,
Where tall green pines, and large oaks grew—
Showed worlds of wealth to him unknown."

It is said that two families lived for years within three miles of each other near Manilla, without being aware of it. One had come north from Coburg and the other had come in by way of Toronto. "One quiet day the Coburg man thought he heard chopping to the West of him. He laughed at his fancy, because he was sure nobody lived in that direction. Then he listened again to make sure." He heard it again, started off to investigate and found his neighbor who, unknown to him, had been living only about three miles away, for years.

The clearing of the land, cultivating the soil and

building homes were matters that called for considerable courage, perseverance and resourcefulness. The land was covered with splendid timber that would be highly prized in these days, but then was in the way. Great trees were cut down and burned to be got rid of. Little clearings were made where the ground was "grubbed up with a mattock." An American sickle was used to harvest the crop and thus the great agricultural industry of this country as it is at present, had its beginning.

When the pioneer had selected a lot, his next task was to provide a shelter for himself and family. He was forced, under the circumstances, to use the materials that were most convenient and least expensive, and to provide that type of house that could be erected in the shortest possible time. The materials that were cheapest and most convenient were those of the forest round about him, and the type of house that could be constructed in the shortest possible time was the log-cabin.

The building of the log-cabin is well described in some verses written by Joseph Gould and printed in the story of his life:

"On this (the lot) my father built a hut
A preface to Canadian life
In which, when finished he could put
His children, self and faithful wife.
With small straight logs the walls were made,
The gables same; all well notched down;
With basswood troughs, the roof was laid,
Alternately turned upside down.
With split bass logs he laid the floor,—
Hewed smooth and pointed with his axe;
With two rough boards he made the door
With moss and mud he stopped the cracks.
A chimney built with straight split sticks
And plastered well with clay and straw.
Secure from Winter's frost and snow
From bears and wolves then prowling round
A home, that wealth could not bestow
Content and happiness we found."

The resourcefulness of the men of that day is well shown in the case of a man who settled in the town-

ship of Ops. This story is told by Thomas Conant in his "Sketches of Upper Canada." To make a door for his log cabin he split slabs from a straight-grained cedar and fixed them with wooden pins to cross-pieces. To provide hinges he 'bored a hole through the end of a square piece of wood, and sharpening the other end with his axe, he then bored a hole into one of the logs of the house, consititut-ing in part a door-jamb, and drove the piece of wood into this hole. This formed the top part of the hinge, and the bottom part was fashioned in exact-ly the same way. Now to the door in like manner, he fastened two pegs of wood with holes bored through their ends. Placing the ends of the hinges above one another they presented the four ends with holes leading through them, the one above the other. Next he made a long pin with his handy jack-knife, leaving a run at one end of it, and making it long enough to reach from the top to the lower hinge. Through the holes at the ends of the hinge this long pin was placed, and thus the door was hung."

In these days people who go into the new sections of Northern Ontario manage to make some money, while they are clearing their land, by cutting pulp-wood. A hundred years ago the pioneers had not this resource, but they were able to get a little money by making potash and by trapping. The product of the maple-tree was an addition to their scanty fare and must have seemed to them a gift from heaven.

The people of that day lacked many of the luxur-ies that are generally enjoyed at present, but as is usually the case there were compensations. Life was for many at that time, what it became for a cer-tain lady during the war, "Very simple and very great."

THE FENIANS.

There was a great deal of excitement in Prince Albert on Saturday, June 2nd, 1866, for on that morning the Volunteers marched away ready to defend their country against "That villanous band of robbers and cut-throats" the Fenians.

Captain Forman received instructions to report his company to Major Fairbanks at Oshawa. The Company assembled in the Town Hall at an early hour on Saturday morning. The order to "Fall in" was given between 6 and 7 o'clock. The men were addressed by Messrs. G. Currie, A. Hurd, Sr., J. Baird, and Rev. T. Sobbs. "Every person in the village and for miles around was present to cheer and encourage our noble boys on the path to glory and honour."

The Fenians who had been congregating in Buffalo and vicinity crossed the Niagara River on Friday morning, June 1st, 1866 and took possession of Fort Erie. Not meeting with any opposition they spread over the surrounding country. The following account of how the alarm was given appeared in the "Globe" a short time ago. "Sam Johnston was in his way, a Paul Revere, for he rode a horse through the countryside to give warning of the landing of the Fenians at Fort Erie on that memorable day in June 1866 when our soil was last defended against an invader. Mr. Johnston is still living and according to his own story as reported in the "Globe" he was in a hotel at Fort Erie when he got a word that the Fenians were landing. "He started out to warn the people along the frontier and soon found he needed a horse. "I struck across lots until I came to Henry Benner's' he said 'he had his team hitched up, and the family was moving out.' I told him I wanted a horse. He told me to take one. She was of Kentucky stock. I had the best bred horse in Welland County.' "

Thus this Canadian Paul Revere, gave the alarm that was taken up and spread abroad over the country. On Friday the intelligence reached Prince Albert over the wires and soon the whole country

round about was talking, thinking and dreaming of the Fenians, and nothing but the Fenians.

On Saturday morning the invaders started for Port Colbourne. They were met three miles from Ridgeway Station by the Queen's Own, Toronto volunteers. Here the fighting began, the Queen's Own firing the first shot. The Fenians retreated to Fort Erie on Saturday evening. Of their number 83 were captured. About three o'clock on Sunday morning the signal for retreat was given, a tug put out from Buffalo and took 700 of them on board and hurried away, leaving their outlying pickets to be captured by the Canadian forces.

There were other skirmishes along the border, but before the end of June the invaders were subdued. About the 10th of the month, the President of the United States issued a proclamation outlawing them in that country.

Some idea of the aims and intentions of this uprising may be gathered from a Proclamation prepared by T. W. Sweeney, Major General Commanding the Armies of Ireland, and meant to be issued in Canada as soon as they, the Fenians, had gained a footing. The following is an extract:

"We come among you as the foes of British rule in Ireland, exiled from that native land of ours by the oppression of British Aristocracy . . . We have taken up the sword to strike down the oppressor's rod, to deliver Ireland from the tyrant, the despoiler, the robber. Looking about for the enemy we find him here—here in your midst where he is most vulnerable and convenient to our strength and we have sworn to stretch forth the armed hand of Ireland and grapple with him . . . We have no issue with the people of the Provinces, and wish to have none but the most friendly relations. Our weapons are for the oppressors of Ireland. Our blows shall be directed only at the power of England. Her privileges alone, shall we invade, not yours. We do not propose to divest you of a solitary right you now enjoy. We will assail and assume only the rights that are claimed and enjoyed by the Government of Great Britain, the right to make her American possession the field, and base of operations in a war against

an enemy. We come to install ourselves in her prorogatives and turn them against her in a war for Irish freedom. Our work for Ireland accomplished, we leave to your own free ballots to determine your national and political standing and character, and shall rejoice to see and assist to make these almost limitless colonies spring from the foot of a foreign throne, as free and independent, as proud as New York, Massachusetts, or Illinois."

The fear of the Fenians was upon all people in those days. One could never tell where they might appear, or what good Irish neighbor might suddenly become infected and take on a warlike aspect. On Saturday, June 2nd, two suspected of Fenian sympathies were arrested in Oshawa and lodged in jail.

The following account of the Prince Albert volunteers was written by James Taylor, who at the time of his enlistment was working in the Observer office:

"After leaving Prince Albert we made good time to Raglan where we stopped a few minutes and then proceeded to Oshawa, at which place we arrived at noon. After going through a few movements we repaired to our different billets and partook of excellent dinners. We were treated with kindness by the people of Oshawa.

At two o'clock we marched to a large field and went through some battalion movements, which occupied our time until five o'clock. We then marched back to the town and broke off for tea, at the same time receiving orders to muster at half past nine.

At the appointed time the bugle sounded the assembly, and the Prince Albert, Greenwood, Uxbridge, Whitby and Oshawa companies fell into line, under their respective Captains and the whole under the command of Major Fairbanks. The Oshawa band took up their position at the head of the column and we marched through the town to the station and it was understood that the train would come from the East at 11 o'clock to carry us to Toronto. Eleven o'clock arrived and no train, the hour of twelve produced no better result. The night was chilly and rather unpleasant. At about two o'clock along the train came from the East with

nine companies of infantry and the Coburg Cavalry, who were desperate and determined looking fellows. The train stopped and one Company got off to wait for the next. At this time the cheering was deafening, it was one continued shout, and away they went to meet the enemy. There were now six companies at the station, all anxiously waiting for the train. Some entered the station house and made a futile attempt to indulge in a sleep, and those who could not find room to lie on the floor very imprudently stretched themselves out on the platform for the purpose before stated; but to sleep was out of the order of the night, several false alarms that "The cars were coming" were made which prevented them from having one hour's rest.

Morning crept wearily on, and when a glimmering light could be seen in the East, the long expected train arrived which had on board some other companies. We were soon ushered inside, and away we went followed by the cheers of the people at the station. The train went at a moderate speed and was uninterrupted until we reached the station at Toronto. At five o'clock we fell into line and marched to the drill shed adjoining. Here we drilled a little and at eight o'clock received our different billets and went to breakfast, which was got up in good style considering the circumstances. At ten we again went to the shed, but did not drill much, and broke off at eleven, when we were told that our services could be dispensed with till half past nine the next morning. This was good news as the boys were rather fatigued. We went to our new homes, divested ourselves of our accoutrements, and I, with several others went to St. James Cathedral. Most of the boys confined themselves to their rooms during the afternoon. We were aroused from our slumbers at 11 p. m. by Capt. Forman and the Lieutenant, who ordered us to prepare immediately to march to the Great Western Station to receive and guard the wounded and killed of the Queen's Own. It was a sorrowful sight to see such promising looking men maimed by a lawless horde of vagabonds. The next morning—Monday—we went to drill at nine o'clock and took dinner at noon, having two hours recrea-

tion. There are a considerable number of soldiers here now. The city is nearly filled and all the business, except military affairs is suspended. A number of citizens are enroling themselves as volunteers and learning the first rudiments of the drill, in fact every man is putting his shoulder to the work. Among the fresh arrivals are a Roman Catholic Priest and 22 Fenian prisoners who are hospitably entertained in the Toronto jail this morning, and it is the intention of the authorities to prolong their visit for some time.

The Prince Albert Volunteers numbered sixty-five. The Company was raised by Capt. Forman, who at one time carried on a business in the store now occupied by Mr. Short. Other officers were Lieut. Billings, a lawyer, then practising in Prince Albert; Ensign White, a clerk in Prince Albert, and Drill Instructor G. White, formerly an officer in the Russian War, then a blacksmith in Prince Albert.

The Company went in wagons to Oshawa by way of Raglan and Columbus. There were six or seven wagons drawn by picked teams. The company halted once for refrshments. The refreshment booth was quite different from those that one finds scattered along the highway in these days, and there was only one kind of refreshment. Reports of the coming of the soldiers must have been carried ahead along the road for when they had gone a little beyond Columbus they came to a place where an old Cornishman had rolled two barrels of cider to the side of the road and stood ready with his two daughters to dispense the drinks.

In Toronto the members of the Company were placed on duty in various places. Some were sent to guard the jail at the Don, some to guard banks and other public buildings. Returning they were treated royally, first in Oshawa by Major Fairbanks and again when they arrived at home. They also received each a silver medal. These, it is said, cost the government twenty-five dollars apiece.

The following account of the return of the Prince Albert Company was published on the twenty-first of June, 1866:

"Captain Forman's Company of Volunteer In-

fantry left Toronto on Tuesday morning, June 19th, and reached this place—Prince Albert—about 5 o'clock p. m. The men and officers are looking well; indeed, a more soldierly-looking company is hard to find. They have received the highest enconiums for their appearance, their efficiency in company and battalion drill and for their good behaviour while absent on duty. A large concourse of their friends were on hand to welcome them to their homes.

"The company were formed a short distance west of the village and marched to the town hall where they were addressed by Geo. Currie, Esq., in a short and appropriate address . . . a lunch had been prepared for them in the hall. After having supplied the needs of the inner-man the men fell in and were addressed by the Captain . . . Sargeant Graham moved, seconded by Corporal McLaren, that a vote of thanks be given to the officers of the company, for the uniform kindness which they have displayed towards the men while out on service."

On Friday evening, June twenty-second, a supper was given in the town hall, Prince Albert, in honour of the volunteers. Tables were laid for two hundred. "The luxuries and substantials of the season were supplied by Messrs. Moggridge and Hiscocks."

Considering the modern weapons of warfare it is interesting to observe that the men who went to fight the Fenians used breech-loading guns, but on the Canadian side, we understand, the men of the Queen's Own were the only ones to use breech-loading weapons.

Scugog Island was represented in this fight by James Shunk and George Pettitt. George Pettitt was with the Prince Albert Volunteers, James Shunk, evidently went from Markham and must have been with some Toronto company for it seems he was the only one from this neighborhood to see actual fighting. On one occasion a party, of which he was one, ran out of ammunition and was chased by the Fenians. They separated taking shelter whereever they could. Mr. Shunk used to tell how he was three days in the bush with scarcely anything to eat, and only rain water, that gathered in a pool on

the ground, to drink. We understand he was wounded three times.

There are not many of the veterans left. As far as we know Joseph Holtby of Manchester and Joseph Raines* of Port Perry, are the only survivors of the brave company that went away from Prince Albert on Saturday morning, June 2nd, 1866.

As is the case with all events we find in the story of the Fenian invasion the tragic and the humorous side by side. Even the Great War that produced so much that was sad and pathetic produced also an abundant crop of humor in picture and story. Side by side with the dispatches telling of dreadful conditions and awful disasters were Bairnsfather's delightfully humorous cartoons. On one page we read serious appeals to the men of the land to rally to the defence of home and country, and on the next a story of the bumpkin who was approached by a zealous lady recruiter while he sat milking a cow and on being asked why he was not at the front replied: "There is no milk in that end."

Somewhere near Seagrave, at the time of the Fenian invasion there lived an old Irish woman who was much excited over the coming of the invaders. There are men living, who were boys going to school at the time. They recall those days and this particular incident.

They went to school in Seagrave and passed the old lady's house every day as they went to and from school. Every evening she was out, waiting for the boys, to ask for the latest news concerning the ..Fanyans." As regular as returning day she was there. The boys got to expect her and one day decided to have their little joke. The next evening when the old lady enquired concerning the "Fanyans" the boys said: "Yes, mam, we've got news today alright. The Fenians are in Seagrave." My gosh!" exclaimed the old lady and disappeared into the house to tell her old man that the "Fanyans" were in Seagrave.

(*) Mr. Raines has since passed away.

VARIOUS MATTERS.

The affairs of the municipality have been influenced now and again by questions and events of national and international importance. First among these we shall mention the matter of the "Clergy Reserves."

'By the Act of 1791 establishing the Provinces of Upper and Lower Canada, the British Government set apart one eighth of all the Crown lands for the support of a protestant clergy. These reservations, after being for many years a stumbling block to the economic development of the provinces and the cause of much bitter political and ecclesiastical controversy, were seculiarized by the Canadian Parliament in 1854 and the proceeds applied to other purposes chiefly educational. Owing to the wording of the Imperial Act, the amount set part is often stated as one seventh and was sometimes claimed as such by the clergy."

By an act in 1854 it was ordered that moneys arising from the clergy reserves should form a separate fund known as the "Upper Canada Municipal Fund." This fund for each section of the Province respectfully was to consist of all moneys arising from the sale of clergy reserves in such section, interest, rents or profits after deducting expenses of sales or the managing of the same. The money was to be paid into the hands of the Receiver General and by him applied as directed.

There are several lots on Scugog Island that in the earliest maps are marked as clergy reserves. If we mistake not, the west two hundred on "Spring Water Farm," lot ten in concession twelve, and lot eight in concession eleven were among them.

In October, 1856, the Scugog Council passed a resolution that the money from the clergy reserves should be applied to the roads. $348 to the Centre Road, and $12 to the Pine Point road. The following year the money was applied to the roads, but after

that it was divided between the three school secitons. In 1862 when the money was divided each section got $35. The money was used in this way until 1869 when apparently the revenues from this source ceased.

The Canada Company.

Since the early maps of the township show several lots as belonging to the Canada Company, a brief outline of the story of that organization may not be out of place here.

The company was incorporated in the year 1826. It was a time that has been spoken of as "famous for speculations, schemes, and companies in the City of London." Dr. George Bryce referring to this company says: "The antiquarian wandering along the eastern part of King Street, Toronto, sees an old-fashioned building with 'Canada Company' on the door, which touches his heart with something of the feeling that the 'South Sea Office' affected Charles Lamb. The magnitude of the operations, the striking personality of its first Canadian officials and the royal manner in which its operations were conducted, as well as the provincial hositility which rose against it make the company memorable."

The company purchased over two million acres of land in Canada. They were supposed to open roads, build mills and spend a certain amount of money when they secured large tracts of land. The land was generally of good quality and was sold to the people who were coming to settle in the country. The hositility manifested toward this company in Canada arose because of the fact that large quantities of land were owned and held by people who did not reside in the country, but were speculators.

Of the personnel of the company one was John Galt, a distinguished writer. He founded the City of Guelph. Another was Dr. Dunlop whose name has been in the papers a great deal lately in connection with the controversy over the authorship of a certain poem 'The Dim Sheiling" in which occurs the famous lines:

"From the lone shieling of the misty island
Mountains divide us and the waste of seas;

Yet still the blood is strong, the heart is Highland,
And we in dreams behold the Hebrides."

John Galt was the secretary of the company, Dr. Dunlop was "warden of the woods and forests."

The Toronto and Eastern Railway.

In 1909 a company known as the "Toronto and Eastern Railway Company" was applying for a charter to build an electric railway from Toronto to Oshawa and other points. At the December meeting of that year the Scugog Council passed a resolution as follows:

Whereas, it is desirable that the sub-charter of the company should contain provision for a route through Pickering township leaving the main line at or near Dunbarton and thence angling north-easterly through Pickering, Whitby and Reach townships to the Village of Port Perry, therefore the municipal council of this township of Scugog resolves that F. L. Fowke be memorialized to use his best efforts to get such provisions inserted in said charter.

The company secured a charter and tracks were laid between Bowmanville and some point west of Whitby, but there the project was abandoned for various reasons one of which was the inability to secure sufficient electrical power.

The Great War.

Last, but not least, there was the Great War which broke out in 1914. Its first effect upon the business of the Scugog Council, as far as is recorded, was in the August meeting of 1915, when it was resolved to assess the township for a sum sufficient to pay, among other things, the war tax. In May, 1916, the treasurer was instructed to pay the County Treasurer $24 for the 182nd Battalion, provided other townships did the same. In October,

1916, a special meeting was held to consider granting aid to the British Red Cross in "This, the greatest war the world has experienced." A grant of $25.00 was made. In 1926 it was estimated by the authorities that the County of Ontario should raise one thousand men as its share of the number then being required from the Dominion. In December of that year the Council met to meet the recruiting agent and consider what action should be taken. It was agreed that the County should raise one thousand men before it could be said to have done its duty. The members of the council put it on record that they were of the opinion that direct and immediate steps should be taken by all civil bodies, and that they were ready to pledge the municipal council of Scugog to do its share.

The Ladies' Aid Patriotic Society made its contribution to the great task of aiding in the Red Cross work, preparing kit bags and helping in various ways.

In 1917 the township took part in securing wartime prohibition when the Council authorized the Reeve and Clerk to sign a petition on behalf of the municipality.

In 1918 the famous farmers' delegation went to Ottawa to protest against certain action of the government. Scugog sent three delegates. But while its delegates were at Ottawa protesting against the proposed measures of the government Scugog was making a creditable contribution to the great struggle paying in 1918 to the Patriotic Fund $817, war-tax $326, and to the Y. M. C. A., $163.

It is not likely that this township was affected to any great extent by the fuel problem, yet in October of 1918, a special meeting of the Council was called at the request of R. Home Smith, the fuel administrator for the Province, who urged the necessity of appointing municipal fuel commissioners. Charles Gordon was appointed to represent Scugog.

DRINK.

In the account of the dedication of what is now the Centre Church it is stated "The Island is occupied by an industrious, intelligent and moral class of men, to whose praise I would record the fact that there is no tavern on the Island." More than half a century has passed and still we can say there is no tavern, nor has there ever been one on the Island, though it came very near it at one time. About sixty-five years ago, Mr. Isaac Orser made preparations for selling liquor in a building that stood on the corner where the store is now, but not on the same site. The attempt failed, however, because Mr. Orser could not secure a license. That was probably in the year 1857 or 1858, rather more than sixty-five years ago, for in January of 1858 the Council passed the following resolution: "Moved by Mr. Schell, seconded by Mr. Fralick, that this municipality shall not grant any license for the sale by retail of any intoxicating liquor in the township, this present year, and that by-law No. 97 passed by the United townships of Reach and Scugog, so far is the same related to the granting of licenses, be repealed." A municipal vote was taken on a by-law re granting licenses in the same year, and a large majority voted for "no licenses."

Somebody was generous enough to make the statement in 1869 that Scugog was at that time the only township in the Dominion in which the sale of intoxicating liquors was neither practised nor permitted. Whether the statement was supported by facts or not we cannot say.

There used to be a branch of the "Sons of Temperance" on the Island, known as the "Grove Division." In March, 1891, some members representing this branch waited on the Council to request the use of the hall for holding their weekly meetings. This division was in existence in 1869 for in September of that year a grand temperance rally was held in

the grove on the Indian Reservation. Following is the account of the rally:

"The morning was charming and inviting and as early as 10 a. m. parties began to move toward the scene of action. A capital platform and generous supply of comfortable seats were already prepared and a couple of long dining tables were soon run up and things began to take shape.

"Amongst the arrivals the Prince Albert Lodge had the largest turnout. Sonya Division was represented, also Port Perry and perhaps others. The hour for dinner having arrived, the tables were at once filled up and full justice done to the excellent provisions furnished by our enterprising townsman, Mr. Hiscox."

The speakers were: Dr. Jones, who acted as chairman, Rev. Mr. Pomeroy,—he did not speak himself but furnished two substitutes Rev'ds. Messrs. Morrisson and Curt—Rev. Mr. Cantlon, Rev. Mr. Jamieson, Mr. T. Paxton, M. P.P. and Mr. Squelsh.

Rev. Mr. Cantlon in the course of his address congratulated the people of Scugog on having no spirituous liquors sold in their township and urged them to keep it so. Mr. Paxton also congratulated the people on the absence of bars and added, he had no hestitation in asserting that Scugog was the most prosperous township in the Dominion, and would continue to flourish. He congratulated them on having given $2,000 to the railway, and gave it as his opinion that when monyed men came from England they would seek their way to Scugog and settle here.

There are not many of the present generation who realize how great is the contrast between the conditions of sixty years ago and the conditions of to-day, as far as drink is concerned, or what it meant in those days to declare for temperance principles. Whiskey sold for twenty-five cents a gallon. The pail of whiskey with the tin cup attached was to be found at the back of most stores, and the customer was free to help himself. In the numerous grog shops there was no lack of drink at a penny a glass or five cents a grunt, a grunt being as much as one could swallow in one breath. There was plenty of drink also at most gatherings.

It was often a part of the wedding feast. We have heard of a certain wedding where three bottles stood on a table in one of the rooms to which many of the guests made frequent visits. It was often a part of the picnic lunch. Our readers will recall what Mr. Baird said about the "Impudent face of Old Rye peeping out of the lunch basket of those who were going on an excursion in July, 1867. At all barn raisings and "bees" it was considered indispensable. Mr. Farewell tells of a mill that was not raised on the day appointed because the owner refused to supply intoxicating drink for the "raising." The mill was later put up by the Sons of Temperance. The following account of a similar happening is from a letter written to the "Star" in 1924 by Mr. W. H. Bewell.

"Joseph Lee, the founder of Methodism at Greenbank, decided to build a large log barn. Everybody was invited to the raising, and about 120 came. It was known that Lee had advanced temperance views, but no one supposed he would dare to disregard traditional custom. The raising was fixed for a Monday. Soon after the help gathered it was noised around about that no liquor was provided. Lee was coaxed, threatened, etc., but of no use. He would not provide liquor even if the barn was never raised. Despite this the large majority concluded to proceed, as they all had much work at home, but eight of the neighbour settlers, some of whom did not care for liquor,—my father among them—would not stand for such an innovation, declared the barn should not be raised until liquor was provided. As soon as a a log was put up those eight and their sympathizers pulled it down in no case allowing it to remain two logs high. This continued all day Monday and until 5 p. m Tuesday, yet Lee would not yield. At that hour the eight held a caucus, and as they all had urgent work at home, and personally liked Lee, they decided to yield and so turned in and helped and the barn was raised before they left that Tuesday night."

Many a man drank himself off his farm in those days, and there were unprincipled barkeepers who found pleasure in seeing the debts of certain cus-

tomers pile up, and in anticipating the day when they should be enriched by the possession of another good farm. Many a loyal wife and mother had to endure the trial brought upon her by drink, a trial far greater than hunger or isolation. Recently, we heard a man tell how he first saw the actual dreadful effects of drink. One winter morning, his mother cleared the frost from the window, they looked out and saw across the way the neighbor's team standing at the gate, while the neighbor himself was lying drunk and helpless across the seat of the wagon. He had gone to market with a load of hogs on Saturday, and now on Sunday morning his faithful horses had brought him to his gate, but he was too drunk to know where he was, or to open the gate, and there stood the team in the winter cold waiting. Most of the money that the wife had helped him to earn had been squandered, lost through drink and gambling and there he lay and might have frozen to death had not his wife come and brought him in.

Mr. Baird writing of Scugog in 1872 after referring to the number of churches and schools and other conveniences on the Island says: "They have not yet got a tavern, but they will be able, however, to get along for some time without this addition." They have been able to manage to the present and it seems likely now, will continue to do so.

The last action taken by the Council with regard to the matter of temperance, as far as we have found, was in 1917 when the Reeve and Clerk were authorized to sign a petition, on behalf of the municipality, for war-time prohibition.

MINOR HAPPENINGS, INCIDENTS AND EVENTS

A Bear Story.

The following is an account of a bear hunt that took place on Scugog Island in July, 1875:

"A few days ago some parties were walking along the shore of Scugog and in looking over the surface of the water in the direction of Mariposa they saw a large black object coming slowly floating toward them. At first they took it for a log but as it came nearer they perceived that it was alive and fearing that it was really his Satanic Majesty, they gave the alarm and a general rush was made toward the water's edge, no one apparently knowing how he would treat the murky visitor if it was the murky personage which it was said to be. Among others Chancey Johnson, the Indian interpreter and instructor, hearing of the approaching stranger, rushed to the shore to take observations and his practised eye very soon took the measure of the intruder and hastening for his musket he prepared to dispute the landing of his sable majesty. When the other Indians observed the cool courage of their instructor every man, woman and child of them, flew to arms—such as they could get—and rushed forward with their brave leader to do battle with, as they supposed, the common enemy of man. But Chancey was not to be fooled, he understood the genealogy of his adversary and waited his approach, the old musket began to thunder and he fairly rained the slugs into the swimming and yet defenseless bruin —for such he turned out to be. This was the signal for a general attack, and it was a caution to see the manner in which bruin was pepperd by everything that could send a slug, and those who had no musket shook their sticks at him. But Chancey's skillful and practised eye proved more than a match for his bearship and very soon made him forfeit his life for

his temerity and bruin lay dead at the feet of his conqueror Chancey.

The scene was now one of the most ludicrous character, those who had kept the most respectful distance, who had kept behind backs when the had some doubts whether he was the Prnce of Darkness, now rushed to the front making the most wild demonstrations and almost claiming the honour of having slain the brute. This was only the first scene in the drama; the hauling home their brute antagonist; the operation of skinning, cutting and distributing the hams, steak, etc., all followed in natural succession and now the splendid victory is the theme of universal congratulations and the savory bear-steak make them long for another visit of his supposed majesty, and should his real Satanic Majesty now attempt a landing on these peaceful shores, he would meet with a pretty rough handling if he were at all treated as was his supposed representative."

As might be expected there are different accounts of the slaying of the bear that was so rash as to attempt a landing on Scugog. Some of those who remember the event say that Bruin was killed in Johnson's orchard, a little north of the Indian church and it is also said that he might have been killed with more dispatch if Chancey Johnson had not in his excitement put a slug in his musket ahead of the powder.

A Ploughing Match.

Perhaps the first ploughing match held on Scugog Island took place in October, 1869. The following is the list of prize winners:

1st. Class Men—1st., James Jackson, $4; 2nd., David Bateman, $3.00.

2nd. Class Men—1st., William Bateman, $4; 2nd., David Jackson, $3.00

1st. Class Boys—1st., John Stephenson, $4.00.

2nd. Class Boys—1st., Eastman Wallace, $4.00; 2nd., William Harper, $3.00.

Sweeptakes—James Jackson.

Judges—R. Suggitt, T. Hope, William Short.

Mr. Bateman's Seed Sower.

In 1871 Mr. David Bateman received 3rd. prize at the Provincial Exhibition for a seed sower that he invented. The sower was thus described at the time: "It is decidedly an excellent machine, doing the work in every way better and in half the time and at half the expense of the usual way. The most important proofs of the superiority of this capital machine is found in the numerous unequivocal testimonials in its favour furnished by a large number of upright intelligent farmers who have purchased and used the machine."

This sower, very good in its day, has now gone out of date, but any person who wishes to see what this machine was like may see one at Mr. Thomas Redman's place.

Mr. Bateman manufactured his machine in what is now the back kitchen of the house on Mrs. M. Brown's farm, a little west of the Head school. This back kitchen originally stood a little way from the house and was built by Rufus Hall when he owned the place. His daughter used to do weaving and he put up this little building as a place for her loom.

The Singing Classes.

One very beneficial institution of the "days of yore" was the singing class. Most every locality has its traditions and happy memories of the singing class, and Mr. and So and So the local musician who found expression for his powers and employment for his talents in teaching the youths and maidens to sing the Do, Re, Mi, Fa, while he at the same time rendered his community an excellent service. No doubt it would be a good thing if we in these days could have a public singing class, and if we could have a more general knowledge of music and vocal training, and if instead of always going somewhere to be entertained or amused we took some time to develop our resources and learned to entertain ourselves. We can afford to discard many things, some not very old but this is an institution that might profitaby be revived.

Scugog in common with other localities has had

its singing class, though we cannot say whether there was in those days any local leader. 1885 Professor C. M. Ruse was allowed the use of the hall for the purpose of teaching a singing class. It would seem that there were fewer chores in those days when it was included in the agreement that the hall should be closed at 9:30 p. m. We have received a communication from one who remembers when John Hunter and Geo. Hodgson were teachers of the Scugog singing class.

Walking On the Water.

There is a story told that a man named Hoover, a Millerite in the year 1832 attempted to walk on the water from Port Hoover across Lake Scugog. The Millerites caused quite a commotion in the country by their announcement that the earth would be destroyed by fire on a certain night in February, 1833. The following account of Hoover's foolishness is from "Life In Canada" by Thomas Conant:

"The faithful gathered and hundreds besides from curiosity. Hoover entered the water slowly, waded from the shore and sought refuge behind an old pile of the dock, where he remained a few minutes. There were boxes like big boots upon his feet. Soon the crowd called vociferously for him to come out. When he did emerge from behind the pile he turned his face shoreward and gained solid land. The boys began to hoot and laugh at the would-be miracle-worker. Then Hoover made an explanation nearly in these words, 'My friends a cloud rose before my eyes and I cannot see. I cannot walk upon the water today while this cloud is before my eyes. Soon it will be announced when the cloud has been removed and I will do it.' The crowd went away never again to assemble at Hoover's bidding."

SPOTS OF INTEREST HISTORICALLY

The back kitchen of the house that Mrs. Wanamaker and her mother live in used to be known as Thorn's Hall. It stood near the road a few yards from the house and was built by Mr. Thorn, who for several years lived on that corner. Several of the council meetings were held in this hall.

The corner where Mr. Joblin lives is another spot of interest. There was a time when there were more buildings on that corner than there are at present. On the very corner there stood a house that is sometimes spoken of as a hotel. Next to it there was, if our information is correct, a dwelling house, then a blacksmith shop owned by Joe Tyrrel and then the store. Apparently, Mr. Orser, who owned the hotel bought the corner from Sylvester Hadley. In 1843, however, a map of the Island shows Benjamin French as the name of the owner of that lot. Mr. Orser, it is said, intended opening a bar in the hotel, but the council refused to grant a license. There was a large room over the store in which the township council meetings were held for several years. In 1861 this place was known as Gordon's Hall so we suppose Mr. Gordon kept the store. In 1864 he moved to Port Perry and opened a store there. After Mr. Gordon, a Mr. Farewell ran the store for about two years, he then went to Harmony. During his term here the place where the council met was known as Farewell's Hall. Next to Mr. Farewell the business was operated by Finley and Savage. The hall was then known as Finley's Hall until 1874. The next proprietor was J. C. Pilkey who came from Pickering. He stayed about a year and then went back to Pickering. After that the business was carried on by James Sweetman and J. Burke. Mr. Sweetman carried the mail while Mr. Burke attended to the business. The meeting place was then known as Sweetman's Hall until 1876, when the place was destroyed by fire. In August of

that year the council meeting was held in the hall, the December meeting was held in the Centre school, so it must have been somewhere between those two months of that year, the store was burned according to the circumstantial evidence. After the fire Mr. Burke built the store as it still stands. After Mr. Burke, Mr. Alex Earle operated the business for a while, he was followed by John Jackson and Mr. Jackson by Chas. Gordon. Mr. Joblin, the present proprietor followed Mr. Gordon.

The Gordon's, Farewell's, Findley's, Pilkey's, Sweetman's hall already mentioned was sometimes the place of the polling booth. There are some who remember the time, and recall how there was very little secrecy about one's vote in those days. There was no little room where one registered his choice by simply marking (X). When the voter wished to cast his ballot in those days he approached the table where the returning officer was sitting, the returning officer called out the names of the candidates and the voter announced his choice in the hearing of all those who thronged the place. All who wished could go into the polling place and stay there as long as there was room enough left for the new-comers to get to the returning officer's table Evidently people were not so busy as they are at the present time, for it seems most of them stayed all day around the polling booth to share in the excitement and to see all the fun. A certain man remembers especially one occasion when he and John Foy were the poll-clerks for the day. It was in 1873. All the people had voted except one man and there was much speculation as to how he would vote. The hall was filled with people who were lined up according to their politics on opposite sides. Nobody knew how Horace Foster would vote, but each side claimed him and felt confident he would vote with them. But Mr. Foster seemed inclined to keep them guessing as long as possible for the last hour of voting arrived and he was walking about outside. At last just before the clock struck five, the hour of closing, he walked into the room. There was a hush as everybody listened to catch what he would say. The names of the candidates were read to him, and then

there was a great deal of exhultation on one side of the house when he announced his choice. It must have required considerable courage and nerve to exercise the franchise in those days and we can quite understand why the ladies did not demand a vote when to register that vote it would be necessary to face such an ordeal, and especially when there was no secret to keep.

SPOTS OF PRESENT INTEREST

Pine Point

This is one of the best known and most frequented spots on Scugog Island. The motorist going north on the Centre road takes the third turn to the right and at the extremity of that road by the lakeside comes upon the home of Mr. John McLaren and family, a place well-known for its good cheer and hospitality. Swinging to the right again he passes through a splendid piece of hardwood brush. When he has entered this he might well imagine himself in the depths of some primeval forest. Following the short winding road he breaks out upon a bit of green sward where he sees before him the peaceful waters of one arm of Lake Scugog and on either side along the shore the summer cottages.

The cottagers here are a clan with certain interests in common. When we look about to seek the why and wherefore of this we come upon something unique in summer-cottage life. The land upon which the cottages are built—fifty acres—is owned by a company and the cottagers are the stockholders. When one chooses to settle here he does not buy a lot and get a deed for it, but he buys a number of shares of stock and is then allowed to have his choice of the lots that have not been taken up. He then becomes a member of the company and has a voice and a vote in all matters that affect the community. In many respects this is a fine summer place. The cool shaded valley to the south of the cottages, through which flows a little stream of pure sparkling water is a delightfully cool and quiet spot in summer.

On the west and south of this summer resort is

what appears as a large commons. It is a number of acres of sandy soil covered with pine stumps. Here at one time there stood a magnificent pine forest. From this the place took its name—Pine Point. Mr. Sexton, who owned the property some years ago, put in a mill and turned this splendid forest into lumber. We cannot say what he got for it in those days, but it would be worth a great deal today. Now only the stumps remain sad reminders of a glory departed. Nearer the lake shore some reforesting has been done. Thousands of young pine trees stand out in contrast against the wilderness of dead stumps, and thus we have side by side the reminders of what has been and the promise of what shall be. The grassy hillside round about makes a very suitable and pleasant picnicing ground.

South from Pine Point we come upon one of the most interesting farms on the Island, that known as Spring-Water Farm. Before the writer came to Scugog or knew much about the place he had heard of this farm. A certain man told of a visit to this place some years ago when it was owned and operated by James Graham. This man remembered especially the hospitality of the home and the royal way he was entertained. After the chores were done the family and guests gathered in the parlor where they enjoyed among other things some music and readings furnished by two daughters of the household.

Mr. Graham ran a large dairy farm and kept a large number of milch cows. The fame of his Durham cattle spread far beyond the neighborhood and was the cause of the visit we have just referred to. Following is an account of this farm written in March, 1883. "Arriving at Spring-Water Farm the company was welcomed by the cheerful, enterprising proprietor and his active and intelligent sons. Mr. Graham has a fine lot of choice horses. The cattle were the theme of praise by all. Such a lot of especially fine thoroughbred cattle is a rare sight, and one would go a long way ere he could find its equal. His thoroughbred Durham bull "Minna Duke" is, without doubt, one of the best, if not the

very best bull in the Province. His sire is the famous "Duke of Airlie" which sold for $10,000.

"The farm consists of 900 acres of choice land much the greater portion of which is cleared and in a good state of cultivation. On entering the dwelling the company received a kindly welcome from Mrs. Graham and her two daughters, and on short notice the company and visitors were seated round the hospitable board, enjoying "the cup which cheers but not inebriates." After tea all enjoyed themselves in various ways till time for supper when all were again invited to share the bounty of Spring-Water Farm."

The reason for the name of this farm is a spring that comes out of the side of the hill and affords a never-failing supply of pure water. It is worth one's while to look into the cellar of the house which is not under the floor of the house as cellars usually are, but is dug into the side of the hill and opens off the kitchen. The spring water is led into the cellar by pipes making it an excellent place for keeping dairy products as well as a most convenient refrigerator for perishables in the summer-time.

One of the most beautiful and interesting spots on Scugog Island is that known as "Ambleside." Is is situated on the west side of the Island a little north of being opposite Port Perry. The spot where the house stands—the brow of the hill that slopes down to the lake shore affords an excellent view of the Scugog basin and the Reach shore on the opposite side of the lake. At night the lights of Port Perry just across the water make a most pleasing picture. But the location and scenery do not constitute the whole charm and interest of "Ambleside." The visitor who has admired the lawn, the fine spruce trees, the drive-way leading to the main road, and all the other features that make this spot so charming has yet a splendid surprise awaiting him in the spacious rooms, the rich old furniture and furnishings of the home. The following account was written in 1883 by one who accompanied the committee of the Reach, Port Perry and Scugog Farmers' Club on one occasion when that committee

visited Scugog to inspect the stock and premises of the leading stock breeders of the Island.

"The committee assembled at Ruddy's hotel at the appointed time. It was not long ere the merry company in five conveyances were dashing over the snow-clad ice of Scugog lake our destination being "Ambleside Farm' the property of John Adams, Esq., a farmer and stock-breeder who is rapidly coming to the front, and who within a comparatively short time has passed through the several phases of amateur farmer and stock-breeder and now deservedly enjoys the reputation of being a thoroughly scientific and successful farmer and stock-breeder.

"We arrived safely a "Ambleside" and were heartily welcomed by the genial proprietor and his amiable lady. The residence is a large handsome brick structure beautifully situated on the western slope of that fine stretch of fertile land facing the waters of Scugog, commanding a charming view of the whole basin of the Scugog, and the magnificent surrounding landscape with a fine view of Port Perry on the opposite side of the lake.

"Mr. Adams' Polled Angus cattle are beauties. His shorthorn cattle are fine animals, his Durham bull is a beauty. His sheep are all Downs. His Berkshire hogs were greatly admired."

"Ambleside" is named after a town in the Lake District in England.

Seven Mile Island.

Here Mr. and Mrs. A. R. Wilson, of Toronto, have made a desert place 'rejoice and blossom as a rose."

This little island of fifty acres is situated on the West side of Scugog Island, at the end of of the eleventh concession line. A stretch of swamp separates it from the main island but a fine piece of road has been built across the swamp and now it is easy of access at all times. In the records of the Registry office the island is known as Nonquon Island, but it is now known as Seven Mile Island because, so it is said, it is seven miles from Port Perry. That the Indians used to frequent this spot in the days when they had undisputed possession of the

whole country round about is shown by the things that have been unearthed—arrow-heads, playthings and even skeletons. The first white man to own the island was John Griffon, who took possession of it in 1818. He sold it to John Williams for $21. Others who possessed it since then have been John Bannister, Joseph Spragge, John Brown, James Andrews, Rev. Peter Jacobs—he had a mortgage on it and sold it under the mortgage—James Lazier, Albert Stevens, Harry Beesley and Thomas Sintzel. It is now owned by Mr. and Mrs. Wilson, who bought it, at least most of it, from Mr. Sintzel.

Ruskin, referring to a visit to the north of Scotland said: "It seemed to me that there was a peculiar painfulness in its scenery, caused by the non-manifestation of the powers of human art." The visitor to Seven Mile Island will have no cause to complain of the absence of the manifestation of the powers of human art, he is more likely to feel that here the manifestation of human art is the most prominent fact. But when he has taken in the whole situation he will feel that that fact is, however, not too prominent, that here art has improved upon nature, has created a little Eden whose beauty is enhanced because it is set in the midst of some of nature's finest work.

It is impossible for one unskilled in the landscape gardener's art to describe this place in a way that would do it justice. In the midst of it all stands a beautiful summer cottage, roomy and restful, which, while it has most of the conveniences of a city home has about it those qualities that make a country home a haven of rest, qualities that are felt but not easily described. It stands in the midst of a zone of quiet where no confused noise of city traffic ever disturbs one's 'forty morning winks." Everything about the cottage has an air of summer comfort especially the spacious verandah with its fine view of some of the choicest of Scugog scenery.

On the west side of the cottage is a beautiful lawn dotted with flower beds and a lily-pond. A rockery that extends from the swimming-pool to the boat-house borders the lawn where it aproaches the water, a few stately elms stand along the shore

while a charming little look-out overlooking the water is a very convenient place to enjoy the summer breezes and to view the lake.

The swimming pool at the north-west corner of the lawn is so complete that one might imagine it transferred from some city gymnasium, but it has features that are not found connected with a city gymnasium-pool, some of which are a border of rose bushes and a white lattice work fence around it at the top of which are placed electric lights. At the other end of the lawn is a small ornamental water-garden, a little fairy-land of canals and basins and bridges and flowers, beyond this is the boat house which shelters a trim little launch, the "Al-Marie' that looks very inviting. On the north side of the drive-way leading to the cottage is a garden that contains a number of interesting objects. Here are grassy walks bordered by beds of poenie, dahlias, asters, salvia, coreopsis, penstimon, cosmos, iris, marigolds, petunias phlox, nicotina affinis and other flowers. Following along these walks one comes upon "cute" little gnomes in interesting poses. There is a pergola built of natural cedar, a rustic bridge of natural hickory and an ornamental fountain with bird-bath. Other objects of interest are a dove house, an old mill-wheel which turns when the water is turned on though it does not drive any machinery and last, but not least in its suggestiveness, the old oaken bucket in its natural and proper setting of well, well-curb, pully and rope. This is not perhaps a description but a catalogue of some of the interesting features of this creation of "human art."

Mr. and Mrs. Wilson have recently purchased one hundred and fifty acres on the shore of the main island adjoining their other proerty. We understand it is their purpose to make a park and golf course.

The stranger who, strolling west on the eleventh concession of Scugog, comes upon a row of massive stone pillars with iron fence and heavy iron gate need not be surprised to find such an indication of grandeur in what may seem an out-of-the-way cor-

ner for these mark the entrance to one of the beauty spots of Ontario.

Lakeside Beach.

This spot is now well-known for a great many visitors from far and near come to this place during the summer months. There is here a good place for bathing and easy access to the fishing grounds. The grassy slope with western aspect makes a very pleasant spot for picnicing.

To the south of Lakeside Beach is Pettit's Point. This place also is getting to be widely known for at times there are as many as fifty guests at the boarding-house kept by Mrs. Stephenson. The scenery around the point is very fine, the view from the balcony of the house exceptinonally so. There are here, for the convenience of the tourist, a good shore; easy access to the fishing grounds, and plenty of boats. The western aspect, the elevation; and the gentle slope down to the shore all combine to make this an excellent spot to enjoy the sunset and all the peculiar charm of summer evenings by the water.

There are other places on the Island where one may get boats and find camping ground. The tourist coming down the Centre road, if not wholly taken up with the busines of steering will see on his left, when he gets about three miles down the Island Middleton Collin's sign announcing boats for hire.

One may also find camp sites and boats for hire at Mr. A. Black's on the side of the hill as you come onto the Island from Port Perry.

Besides the tourists who own a cottage or come to board for a few weeks there are some such as Mr. R. D. Hughes and Mr. A. R. Wilson, of Toronto, who have become owners of property on a large scale and have thus more extensive interests in the Island. We have already said something about Seven Mile Island and what Mr. and Mrs. Wilson have done there. Mr. Hughes about a year ago bought a farm on the west side of the Island about two miles from the Head. He has improved the appearance of the

place a great deal and has named it "Humewood Farm." Mr. Hughes has also built a fine cottage on the lake shore.

Mardella Farm.

Mardella Farm is situated on the east side of the Island on what was formerly known as the Pine Point road. It overlooks the lake from a high elevation and affords an execellent view of the eastern arm of Scugog Lake. The name "Mardella" was given the farm by Mrs. Graham, wife of the genial proprietor. She took a part of her own name—Martha—and Della the first name of Mrs. Marshall from whom part of the farm was purchased, and putting the two together formed the rather pretty and original name "Mardella."

This farm has become widely known on account of the fine qualities of the pure-bred cattle raised there. The fame of Mr. Graham's herd has gone abroad to all parts of Canada with the result that he has received orders from as far away as Vancouver and has shipped to points as far east as Novia Scotia and as far west as Saskatchewan.

Mardella Farm has been written up by some of Canada's leading papers. The following extract is from the Family Herald and was written in August, 1922:

"It was while the writer was standing in the lane leading up from the luxurious pasture land where forty odd head of the finest looking Shorthorns that could be seen anywhere in that part of the country, had been grazing, that he met Mr. Graham for the first time. He was on his way to the cattle barns with his herd of pure-breds and a splendid opportunity was afforded to gather first impressions of his herd, He is proud of his efforts and achievements and he has a very good reason to view his handiwork with pride."

Mr. Graham was born in the township of Reach near Saintfield. He came to Scugog in 1875 when his father took possession of Spring-Water Farm. In 1884 he bought the Mardella farm of at least ninety acres of it from Arkland Benson. At that time it

was covered with pine stumps. At present the present the farm comprises three hundred acres.

NOTABLE PEOPLE

We have not the information necessary to give due honor to all those who played an important part in the affairs of this township whose names are worthy of mention. Following are brief sketches of a few of them:

John Foy was appointed Clerk and Treasurer of this municipality at the first meeting of the Council in February, 1856. In fact, his appointment was the first item of business transacted by the newly elected council of the newly organized township. Mr. Foy held the office of clerk for just about fifty years from his appointment until his death, at the age of seventy-six years and ten months, in 1905. He came to this locality from Prince Edward county and lived after coming here, where Middleton Collins lives at present.

Those who remember him speak highly of his good qualities. They speak of him as a clever man, well posted in his business, and as one who served his community faithfully and well in the position that he occupied so long.

Mr. Yarnold is worthy of mention here on account of the service he rendered this township as land-surveyor. The following sketch is copied from the pages of the North Ontario Observer. It was written in 1906:

W. E. Yarnold, Esq., O. L. S., was born in England and when quite young came to this country with his father.

He was educated at the Simcoe County Grammar school, conducted by the late Frederick Gore, of Trinity College, Dublin.

After finishing his education he was articled as a student to the firm of Rankin & Robinson, Provincial Land Surveyers, of Toronto and during the term was engaged in the Government survey of several townships in the County of Grey.

In 1854 he obtained his diploma as a Provincial Land Surveyor, and began the practice of his pro-

fession in Prince Albert, County of Ontario, and has been a resident of the county up to the present time, the last twenty-four years of which has been spent in the village of Port Perry.

He occupied the position of County Surveyor for a number of years, and acted in the capacity of engineer to nine or ten township municipalities; and lately completed the survey of a drain under the Municipal Drainage Act seven and one half miles in extent through a swamp for the municipalities of Medonte and North Orilla, and has seen service on several important railways of the Province."

In 1857 Mr. Yarnold surveyed the road from Gordon Collins' place east to the Pine Point road for which he received £5. In 1884 he was appointed township engineer. He is spoken of as having been a fine man and a good surveyor.

A man whose name is worthy of mention in this history was Major Wilmot, who made the original surveys of the country about here. The following sketch is from Mr. Thomas Conant's book "Upper Canada Skethes":

"Major Wilmot was one of the early settlers and lived near Newcastle, Durham County. He married the daughter of John Steigman, a surveyor. From him he learned field surveying and did many years work for the Government. Wilmot was implicitly trusted by the government. He picked out many desirable lots for himself and ultimately got a title to them all. Consequently he became a rich man. Wilmot had a very large farm with an abundance of houses, many cattle, sheep, hogs, horses and everything which then represented a rich and prosperous home. Yet it is said he would pack provisions in a one-horse wagon, stow in his compass, tripod and chain and spend a whole week in surveying, prefectly happy and contented.

As he became an old man Newcastle grew, settlers became more prosperous, carriages replaced the pioneer's cart and other luxuries of civilization became the daily portion of the people. Yet on a fine morning Wilmot would hitch a yoke of oxen to a cart bestride the axle and having secured a long

gad would drive into the vilage post-office at Newcastle and home again."

The following letter, written during the war of 1812, is interesting for other reasons as well as its reference to Major Wilmot. It was from a correspondent at Lewiston to the New York Statesman, Aug. 25, 1812:

"Canadians arrive daily. The Niagara river, which in peaceable times can only be crossed with safety in boats, flats, etc., can now be passed with apparent safety on logs, rails, slabs, and even by many without any buoy whatever. Lakes Ontario and Erie, formerly considered extremely dangerous to cross with open boats no longer present any obstacle to these who are so fortunate as to get possession of a boat. The perils of the sea are absorbed by the fear of being taken back by their friends. A boat of 16 or 18 feet in length lately brought over Lake Ontario (where its width is near 60 miles) three young men who report that at York there are very few soldiers, only two pieces of cannon, but considerable quantities of ammunition and other stores after furnishing the savages with large quantities lately, that the country was drained of soldiers and drafted militia, General Brock having ordered all that could be collected for Walden to fight General Hull. Indeed, the latter part of this report is confirmed by all who come from any part of Canada. Further, that a Major Wilmot, surveyor general of upper Canada, who lived near York for many years has collected a respectable company of men (about 60 in number) attached to the American cause and proceeded on his march through wilderness to join General Hull. Wilmot they say, is much exasperated against the government of Canada, and his followers not unlike their leader.

Other reports of this nature there are in circulation, the truth of which cannot be ascertained.

APPENDIX

The Township Council from 1856 to 1927.

1856—J. W. Gamble, Reeve; Matthew Emerson, Solomon Fralick, Daniel Williams, Joseph Reader.

1857—J. W. Gamble, Reeve; Matthew Emerson, Solomon Fralick, Joseph Reader, Ezra Gamble.

1858—Ezra W. Gamble, Reeve; Matthew Emerson, Joseph Reader, Solomon Fralick, Joseph G. Schell.

1859—Ezra W. Gamble, Reeve; Joseph Reader, Matthew Emerson, Solomon Fralick, Pennington Lundy.

1860—Ezra W. Gamble, Reeve; Matthew Emerson, Solomon Fralick, Joseph Reader, Robert McKinley.

1861—Ezra W. Gamble, Reeve; Matthew Emerson, Joseph Reader, Solomon Fralick, Robert McKinley.

1862—Ezra W. Gamble, Reeve; Joseph Reader, Matthew Emerson, Solomon Fralick, Robert McKinley.

1863—Ezra W. Gamble, Reeve; Robert McKinley, Matthew Emerson, Joseph Reader, Lyman Savage.

1864—Ezra W. Gamble, Reeve; Robert McKinley, Solomon Fralick, Lyman Savage, Hugh Hunter.

1865—Joseph Reader, Reeve; Robert McKinley, Solomon Fralick, Hugh Hunter, William Sexton.

1866—Joseph Reader, Reeve; Solomon Fralick, Hugh Hunter, Robert McKinley, Charles Nesbitt.

1867—Wm. Sexton, Reeve; Solomon Fralick, Chas. Nesbitt, Wm. Taylor, Hugh Hunter.

1868—Wm. S. Sexton, Reeve; Rufus Hall, Solomon Fralick, Wm. Taylor, Chas. Nesbitt.

1869—Wm. S. Sexton, Reeve; Wm. Bateman, Wm.

Taylor, Peter Williams, John Collins.
1870—Wm. S. Sexton, Reeve; Chas. Nesbitt, Peter Williams, William Bateman, Hugh Hunter.
1871—William S. Sexton, Reeve; George Savage, William Bateman, David Jackson, Arthur Cleghorn.
1872—Wm. S. Sexton, Reeve; Wm. Bateman, David Jackson, John Collins, Peter Williams.
1873—Wm. S. Sexton, Reeve; Samuel Platten, John Collins, Wm. Bateman, Horace Foster.
1874—Samuel Platten, Reeve; Lyman Savage, Hugh Hunter, Wm. Taylor, Joseph Reader.
1875—Samuel Platten, Reeve; Lyman Savage, Hugh Hunter, Wm. Taylor, Joseph Reader.
1876—James Graham, Reeve; Lyman Savage, William Taylor, Samuel Platten, Hugh Hunter.
1877—James Graham, Reeve; Samuel Platten, Solomon Fralick, Wm. Taylor, Wm. Bateman.
1878—Jas. Graham, Reeve; Samuel Platten, Wm. Bateman, Wm. Taylor, S. E. Fralick.
1879—Jas. Graham, Reeve; Chas. Pascoe, William Irwin, Peter Williams, John Adams.
1880—Jas. Graham, Reeve; Wm. Irwin, Wm. Bateman, Peter Williams, Chas. Wakeford.
1881—Jas. Graham, Reeve; Wm. Bateman, Peter Williams, John Platten, Patrick Sweetman.
1882—Jas. Graham, Reeve; Wm. Bateman, Peter Williams, John Platten, Patrick Sweetman.
1883—Wm. Bateman, Reeve; Patrick Sweetman, Phillip Aldred, S. E. Fralick, John Collins.
1884—Wm. Bateman, Reeve; Patrick Sweetman, Phillip Aldred, John Collins, S. E. Fralick.
1885—Wm. Bateman, Reeve; S. E. Fralick, C. W. Rose, Phillip Aldred, Patrick Sweetman.
1886—Wm. Bateman, Reeve; Solomon Fralick, Geo. Pettitt, Wesley Rose, Patrick Sweetman.
1887—W. R. Ham, Reeve; Wesley Rose, Solomon Fralick, Philip Aldred, Patrick Sweetman.
1888—Wm. Bateman, Reeve; Philip Aldred, Graham Gerrow, Stonehouse.
1889—W. R. Ham, Reeve; George Dowson, William Dunn, Albert Stevens, John Turner.
1890—W. R. Ham, Reeve; John Turner, Albert Stevens, George Dowson, William Dunn.

1891—Thos. Graham, Reeve; John Turner, Wm. Dunn, John Gamble, Peter Hood.

1892—Thos. Graham, Reeve; John Gamble, Peter Hood, Wakefield Hope, Isaac Rodman.

1893—Thos. Graham, Reeve; Peter Hood, Isaac Rodman, William Dunn, Wakefield Hope.

1894—W. R. Ham, Reeve; Wm. Dunn, Peter Hood, Wakefield Hope, Isaac Rodman.

1895—W. R. Ham, Reeve; Arthur Bryant, William Dunn, Sayles Gerrow, Wesley Crozier.

1896—W. R. Ham, Reeve; Wm. Aldred, Arthur Bryant, J. W. Crozier, Sayles Gerrow.

1897—J. W. Crozier, Reeve; Wm. Aldred, Wm. Dunn, Neil Sweetman, H. B. Plum.

1898—J. W. Crozier, Reeve; Wm. Aldred, William Dunn, Neil Sweetman, W. Sweetman.

1899—Peter Hood, Reeve; Wm. Aldred, Wellington Sweetman, George Jackson, Neil Sweetman.

1900—Peter Hood, Reeve; Wm. Aldred, Neil Sweetman, George Jackson, Wellington Sweetman.

1901—Peter Hood, Reeve; Neil Sweetman, Wellington Sweetman, William Aldred, William Jackson.

1902—Peter Hood, Reeve; Wm. Aldred, Wellington Sweetman, Wm. Jackson, Neil Sweetman.

1903—Wm. Aldred, Reeve; Wellington Sweetman, Wm. Jackson, D. W. Hope, J. F. Gerrow.

1904—Wm. Aldred, Reeve; Wellington Sweetman, J. F. Gerow, D. W. Hope, Wm. Jackson.

1905—Peter Hood, Reeve; Wm. Jackson, Charles Sweetman, Geo. McHoull, J. F. Gerrow.

1906—Peter Hood, Reeve; J. F. Gerrow, Wm. Jackson, Charles Sweetman, Geo. McHoull.

1907—Peter Hood, Reeve; Wm. Jackson, J. F. Gerrow, George McHoull, James Davey.

1908—Peter Hood, Reeve; Wm. Jackson, James Davey, George Sweetman, J. F. Gerrow.

1909—Wm. J. Jackson, Reeve; Geo. Sweetman, J. F. Gerrow, Jno. Ploughman, W. Sweetman.

1910—W. J. Jackson, Reeve; J. W. Sweetman, J. F. Gerrow, Geo. Sweetman, Jno. Ploughman.

1911—J. F. Gerrow, Reeve; Jno. Ploughman, Geo. Sweetman, Geo. Hood, James Davey.

1912—J. W. Sweetman, Reeve; Geo. Hood, Jas. Davey, George Sweetman, Wm. Jeffrey.
1913—J. W. Sweetman, Reeve; Wm. Jeffrey, Geo. Hood, Jas. Davey, Geo. Sweetman.
1914—Wm. Jackson, Reeve; Geo. Sweetman, Jas. Davey, William Jeffrey, John Ploughman.
1915—Wm. Jackson, Reeve; Geo. Sweetman, Jas. Davey, John Ploughman, Wm. Jeffrey.
1916—Wm. Jackson, Reeve; John Ploughman, Jas. Davey, Wm. Jeffrey, Geo. Sweetman.
1917—Wm. Jackson, Reeve; Jas. Davey, Geo. Sweetman, John Ploughman, Wm. Jeffrey.
1918—Peter Hood, Reeve; Geo. Sweetman, Wm. Jeffrey, John Ploughman, Clyde Platten.
1919—Peter Hood, Reeve; Geo. Sweetman, Jas. Crozier, Frank Dowson, Jonathan Aldred.
1920—Peter Hood, Reeve; Geo. Swetman, Jas. Crozier, Frank Dowson, Jonathan Aldred.
1921—Peter Hood, Reeve; Jas. Crozier, Geo. Sweetman, Jonathan Aldred, Frank Dowson.
1922—Geo. Sweetman, Reeve; J. C. Crozier, Jonathan Aldred, Frank Dowson, Clarence Hood.
1923—Geo. Sweetmtan, Reeve; Jonathan Aldred, Clarence Hood, Jas. Crozier, Frank Dowson.
1924—Geo. Sweetman, Reeve; James Crozier, Jno. Aldred, Frank Dowson, Clarence Hood.
1925—Geo. Sweetman, Reeve; Jonathan Aldred, Russell Hood, Clarence Hood, Frank Dowson.
1926—Geo. Sweetman, Reeve; Russell Hood, Jonathan Aldred, Clarence Hood, Russell Carter.
1927—Geo. Sweetman, Reeve; Russell Carter, Russell Hood, George Jackson, Wilfred Mark.

Four times in its history this township has been honoured with the Wardenship. The first Reeve of Scugog to be Warden of the County, was W. S. Sexton, who held the office in the year 1870. The others who have occupied that position have been James Graham in 1879, William Jackson in 1916 and Geo. Sweetman in 1926.

MINISTERS FROM 1829 TO 1926.

Before proceeding to set down a list of the preachers who have laboured on the Island it may be advis-

able to give a very brief outline of the history of the Methodist church in Canada.

The first Methodist Misionaries who came into Upper Canada came from the United States and since the church in that country had adopted an episcopalian form of government, the first Methodist church in Canada was episcopal.

In 1824 the Methodists in Canada organized a separate conference and became independent. In 1833 the Canadian Conference united with the British Methodist body and since the church in that country had continued the Wesleyan form of government the Canadian church became Wesleyan. But some congregations preferred the episcopal form and so there continued to be a Methodist Episcopal church in Canada along with the Wesleyan until 1883 when these two bodies became one in Methodist church which recently lost its identity in the United Church.

Thus in the list of preachers we have two branches until 1883, the year of the union, after which there was only one denomination. There should really be three branches until 1883 but we have no record of the ministers of the Bible Christian church, nor have we any records of the Christian church.

The Bible Christians were a branch from the Methodist tree. This society was founded in 1815 by Wm. Bryan, a Cornishman. Bryan, because of his irregularities, was excluded from the Methodist church in 1810. He later left the Bible Christian society in England because he conference would not concede the patriachal powers he claimed. He went to the United States where he organized another society. The Bible Christian church in Canada continued until 1883 when it also joined with the Wesleyans and Episcopalians to form the Methodist church.

1829—Robert Corson, Episcopal, was appointed to minister to the Whitby and Scugog Indians.

1830—James Evans, Episcopal, ministered to the Rice Lake, Mud Lake and Scugog Indians.

1846—Episcopal—Scugog Mission was in the Niagara District and J. W. Byam, was the Mis-

sionary. Wesleyan, G. W. Butcher, minister.

1847—Episcopal—No mention is made of Scugog but it is stated in the pastoral address for this year that some work had been abandoned owing to lack of workers.
Wesleyan—Wm. Steer, Misionary to the Inians lived on the Island.

1848—Episcopal—No mention is made of Scugog from 1846 to 1868, but apparently it was part of Whitby circuit and was supplied from there.
Wesleyan—Wm. Steer's health failed and he had to leave about the middle of the year.

1849—Wesleyan—The records say local supply; probably this was when Joseph Shilling was teacher and preacher.
1850—Wesleyan—Scugog Mission is a part of the Cartwright work. Minister Stephen Miles.

1851-52—Wesleyan—Jno. Sanderson, minister.

1853—Wesleyan—In this year Charles Fish from Bowmanville supplied the work.

1854-55—Wesleyan—Again work is supplied from Cartwright and Thomas Hanna is the minister.

1856-57—Wesleyan—Wm. Richardson, minister.

1858—Wesleyan—David A. Johnston, minister.

1859—The Scugog Mission has now become a part of Prince Albert Circuit, John Law, minister.

1860-61—Wesleyan—John Law, minister.

1862-64—Wesleyan—Charles Sylvester, minister.

1867—Methodist-Episcopal—T. C. Brown, minister.

1868-70—Wesleyan—Henry Reid, minister.
Methodist-Episcopal—The Scugog Mission is a part of the Port Perry circuit and J. C. Pomeroy is minister until 1871.

1871-72—Wesleyan—Alfred McCann, minister.

1873—Methodist-Episcopal—R. B. Denike and A. F. Ferguson, ministers.
Wesleyan—S. C. Philp, minister, to 1875.

1874—Methodist-Episcopal—A. F. Ferguson, minister.

1875-76—Wesleyan—D. B. Madden, Methodist-Episcopal, G. Abbs, minister.

1877-79—C. A. Simpson, Episcopal. G. T. Richardson, Wesleyan.
1881-83—Episcopal—J. A. Campbell, minister.

Ministers after the Union—1885-86, C. J. Dobson; 1887-88, W. C. Washington, M. A.; 1889-91, Thos. Reid; 1892-94, J. H. Whitlock; 1895, J. H. Mallitt; 1896, Mr. Farnsworth, 1897-99, J. C. Anderson; 1900-01—H. Lewis, 1902; H. G. Garbutt, 1903-05; Geo. McConnell; 1906-08, W. T. Wickett; 1909-12, J. W. Totten; 1913, A. B. Frederick; 1914-17, Mr. Buckler; 1918-19, Mr. Joblin; 1920-21, Jos. Barnes; 1922-23, Harold Stainton, M. A.; 1924, J. V. McNeely, M. A., B. D.; 1925-26, F. G. Weir.

SCHOOL TEACHERS

Following is a list of some of the teachers who have taught on the Island with the years in which they taught, approximately correct:

The number after the name indicates the school section.

1860-61—Lewis Heeley, 3.
1862-66—John Hoyt, 3.
1863—J. C. McLauchlin, 2.
1865—Mr. Dilworth, 1.

From 1865 to 1870 the following teachers taught at No. 1: Mr. Ferris, Miss Christian, Miss Betts, Mr. Cleghorn, and W. H. Hall. Between 1871 and 1878 W. H. Stevens (1872), Mr. Thompson, Jean Richison, Mr. A. Cleghorn and Mr. Stillwell. Between 1878 and 1885, Frank, Rains (1878), E. Richardson, R. M. Bateman, R. Sangster, C. Wilson and Miss E. Cleghorn.

1867—W. A. Pringle, 3.
1868—Jennie Thorn, 3.
1870—Mr. Hall, 1; Mary Fairweather, 3.
1871—Jennie Thorn, 3.
1873—W. A. Pringle, 3.
1876—W. A. Pringle, 3; Miss Jessop, 2.
1878-79—John Spence, 3; E. A. Garret, 2.
1882-84—Loren Hezzlewood, 3.
1885—Cora Johnstone, 3.
1886—Miss M. J. Ham, 1; Cora Johnston, 3.
1887—Miss Tewkesbury, 1; Mr. Small, 3; P. Byam, 2.

1888—Alex Brain, 3.
1889—Maggie J. Ham, 2.
1890—Miss Dunn, 1; Neil Rutherford, 3.
1891—J. A. Miller, 2; Miss S. Savage, 3.
1893—Miss Byam, 1;
1894—Miss McConnell, 1.
1895—Miss Bongard, 1; W. S. Irwin, 3.
1896—Miss Hambly, 1; W. S. Irwin, 3; Miss Mair, 2.
1897—Miss N. E. Irwin, 3; Miss Tevins, 2.
1898—Miss E. Savage, 1; Miss Tonkin, 2; Miss Kennedy, 3.
1899—Miss White, 1; Miss Kennedy, 3; Miss O'Brien, 2.
1900—Miss A. Holtby, 1; Miss Davey, 3; D. W. Clark, 2.
1901—Miss Hambly, 3.
1902—Miss Martin, 2; Miss White, 3.
1903—Miss Martin, 2; Miss N. McKenzie, 1.
1904—Miss Martin, 2; Miss May, 3.
1905—Miss Stewart, 2; Miss May, 3.
1906-07—Miss Stewart, 1; Mr. C. Henders, 2; Miss M. Young, 3.
1908—Miss Mabel Morrow, 2; Miss M. Young, 3.
1909—Victor Bailey, 2; Miss Nesbitt, 3.
1910—Miss Tewkesbury, 1; S. H. Barrett, 2.
1911—Ross Jewell, 1; J. M. Clark, 2; Chas. Hait, 3.
1912—C. Vickery, 1; Mr. Johnston, 3.
1913—Miss Ford, 1; V. R. Scott, 2; D. Urquhart, 3.
1914—Miss Linton, 1; W. J. Petty, 2; Miss Bruce, 3.
1915—Miss Tewksbury, 2; Miss Hayes, 3.
1916—Miss Ruttan, 1; Miss B. Graves, 2.
1918—Miss Coultis, 1; Miss Carson, 2; Miss Irwin, 3.
1919—Miss Switzer, 1; C. L. Shufelt, 2.
1920—Miss Badgley, 1; Miss Hayes, 3.
1921—Miss M. Johns, 1; Miss Ross, 2; Miss Oswald, 3.
1923—Mrs. Stainton, 2; Miss Tretheway, 3.
1924—Mr. Beech, 2; Miss Oswald,3.
1925—Miss Miller, 1; Mr. Beech, 2; Miss Studdiford, 3.
1926—Miss Miller, 1; Miss Crozier, 2; Miss McCaulay, 3.

Somewhere in the list of teachers who taught at No. 1 should be included the name of Mr. Marsh

who taught somewhere about 1865. His name recalls, for some still living, a tragedy that took place at Prince Albert in the following manner:

A Mr. Marsh, brother to the teacher, was married, and the young folks, as the custom was and is arranged the usual charivari. Marsh was one who was always foremost in the charivari and naturally everybody expected that he would enter into the spirit of the celebration, instead he opened the door and fired into the crowd that had gathered on the lawn. One of the number, a man, was killed. Those who recall the incident say it was deeply impressed upon their minds because of the fact that they saw the dead man lying on the lawn. He remained there all the forenoon until the coroner came. A body would not lie as long as that today, of course, but at that time there were only four coroners for a large district and all lived in Toronto. A case is on record of a man who lay dead a whole week before the coroner arrived and permitted the body to be moved.